

THE  
Righteousness Evangelical  
DESCRIB'D.

THE  
CHRISTIANS CONQUEST  
Over the Body of Sin.

*FIDES FORMATA,*  
FAITH working by Love.

IN THREE  
S E R M O N S  
PREACHED AT  
CHRIST-CHURCH,  
DUBLIN.

By the Right Reverend Father in God  
*FEREMIAH, Taylor.*  
Lord Bishop of Down and Connor,

*The second Edition.*

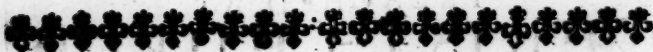
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Christ. Pat. ac D. D.  
Archiep. Cant. à Sac. Dom.





TO THE  
Most Noble and Vertuous Princess,  
The Lady Dutchess  
OF  
ORMONDE  
HER GRACE.

Madam,

**I** Present your Grace here with a  
Testimony of my Obedience,  
and of your own Zeal for  
the good of Souls. You were  
in your great Charity, not only  
pleased to pardon the weakness of this discourse,  
but to hope it might serve as a memorial to those  
that need it, of the great necessity of living  
vertuously, and by the measures of Christiani-  
ty. Madam, you are too Great and too good to  
have any ambition for the things of this World;  
but I cannot but observe that in your designs for  
the other World, you, by your Charity and  
Zeal, adopt your self into the portion of those Ec-  
clesiasticks, who humbly hope and truly labour  
for the reward that is promised to those wise  
persons who convert souls. If our prayers and  
your desires that every one should be profited in  
their eternal concerns, cast in a Symbol towards

this great work, and will give you a title to that great reward; But, Madam, when I received your commands for dispersing some Copies of this Sermon, I perceived it was too little to be presented to your Eminence; and if it were accompanied with something else of the like nature, it might with more profit advance that end which your Grace so piously designed; and therefore I have taken this opportunity to satisfy the desire of some very Honourable and very Reverend Personages, who required that the two following Sermons should also be made fit for the use of those who had to receive profit by them. I humbly lay them all at your Graces Feet, begging of God, that even as many may receive advantages by the perusing of them as either your Grace will desire, or He that preached them did intend. And if your Grace will accept of this first Testimony of my concurrence with all the World that know you, in paying those great regards, which your piety so highly merits, I will endeavour hereafter in some greater instance to pursue the intentions of Your zeal of souls, and by such a service endeavour to do more benefit to others, and by it, as by that which is most acceptable to your Grace, endear the Obedience and Services, of

Madam,

Your Graces most humble  
and Obedient Servant.

J. D.

THE

# The Titles and Texts of the several Sermons.

## SERM. I.

The Righteousness Evangelical.

Matth. 5. 20. *For I say unto you, that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.*

## SERM. II.

The Christians Conquest over the Body of Sin.

Rom. 7. 19. *For the good that I would, I doe not; but the evil which I would not, that I doe.*

## SERM. III.

Faith working by Love.

James 2. 4. *You see then how that by works a man is justified, and not by faith alone.*

## SERM. IV.

Preached at an Episcopal Consecration.

Luke 12. 42. *And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household to give them their portion of meat in due season?*

43. *Blessed is that servant whom his Lord when he cometh shall find so doing.*

## SERM. V.

Preached at the Opening the Parliament of Ireland.

1 Sam. 15. 22. *Behold, to obey is better then sacrifice, and to hearken then the fat of rams :*

23. *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.*

## SERM. VI.

Via Intelligentiæ.

John 7. 17. *If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of my self.*

## SERM. VII.

Preached at the Funeral of the L. Primate of Ireland.

1 Cor. 15. 23. *But every man in his own order ; Christ the first fruits, and after they that are Christ's at his coming.*

Rules and Advices to the Clergy of the Diocese of Down and Connor.

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THE  
Righteousness Evangelical  
DESCRIB'D.

MATTH. V. 20.

*For I say unto you, that except your  
Righteousness exceed the Righteousness  
of the Scribes and Pharisees, ye shall  
in no case enter into the Kingdom of  
Heaven.*



Ewards and Punishments are  
the best Sanction of Laws;  
and although the Guardi-  
ans of Laws strike some-  
times with the softest part  
of the hand in their Execu-  
tions of sad Sentences, yet in the Sanction  
they make no abatements, but so proporti-  
on the Duty to the Reward, and the Pu-  
nishment to the Crime, that by these we can  
best tell what Value the Law-giver puts up-  
on the Obedience. *Joshuah* put a great  
rate upon the taking of *Kiriath-Sepher*, when  
the Reward of the Service was his Daughter  
and a Dower. But when the Young men

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ventur'd to fetch *David* the waters of *Bethlehem*, they had nothing but the praise of their Boldness, because their Service was no more than the satisfaction of a Curiosity. But as Law-givers by their Rewards declare the value of the Obedience, so do Subjects also by the grandeur of what they expect set a value on the Law and the Law-giver, and do their Services accordingly.

*Heb. 7. 19.* And therefore the Law of *Moses*, whose endearment was nothing but temporal goods and transient evils, could never make the comers thereunto perfect: but the *ἐπισαγωγὴ* *κρείττονος ἐλπίδος*, the *Superinduction of a better Hope* hath endeared a more perfect Obedience. When Christ brought *Life and Immortality to light through the Gospel*, and hath promised to us things greater than all our explicit Desires, bigger than the thoughts of our heart, then *ἐγγίζομεν τῷ Θεῷ*, saith the Apostle, *then we draw near to God*; and by these we are enabled to do all that God requires, and then he requires all that we can do; more Love, and more Obedience than he did of those who for want of these Helps, and these Revelations, and these Promises, which we have, but they had not, were but imperfect persons, and could do



do but little more than humane Services. Christ hath taught us more, and given us more, and promis'd to us more than ever was in the world known or believ'd before him; and by the strengths and confidence of these, thrusts us forward in a holy and wise Oeconomy, and plainly declares that we must serve him by the measures of a new Love, do him Honour by wise and material Glorifications, be united to God by a new Nature, and made alive by a new Birth, and fulfil all Righteousness; to be humble and meek as Christ, to be merciful as our Heavenly Father is, to be pure as God is pure, to be partakers of the Divine Nature, to be wholly renewed in the frame and temper of our mind, to become people of a new heart, a direct new Creation, new Principles and a new Being, to do better than all the world before us ever did, to love God more perfectly, to despise the world more generously, to contend for the Faith more earnestly; for all this is but a proper and a just consequent of the great Promises which our Blessed Law-giver came to publish and effect for all the world of Believers and Disciples.

The matter which is here required is certainly very great; for it is to be more righte-

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ous than the Scribes and Pharisees; more holy than the Doctors of the Law, than the Leaders of the Synagogue, than the wise Princes of the *Sanhedrim*: more righteous than some that were Prophets and High Priests, than some that kept the Ordinances of the Law without blame: men that lay in Sackcloth, and fasted much, and prayed more, and made Religion and the Study of the Law the work of their lives. This was very much; but Christians must do more.

*Nunc te marmoreum pro tempore fecimus;  
at tu,  
Si factura gregem suppleverit, aureus esto.*

They did well, and we must do better; their houses were Marble, but our roofs must be gilded and fuller of Glory. \* But as the matter is very great, so the necessity of it is the greatest in the world. It must be so, or it will be much worse: unless it be thus, we shall never see the glorious Face of God. Here it concerns us to be wise and fearful; for the matter is not a question of an Oaken Garland, or a Circle of Bayes, and a Yellow Ribband: it is not a question of Money.

or

• *The Righteousness Evangelical describ'd.* 3

or Land, nor of the vainer rewards of popular noises, and the undiscerning Suffrages of the people, who are contingent Judges of good and evil: but it is the great stake of Life Eternal. We cannot be Christians, unless we be righteous by the new measures: the Righteousness of the Kingdom is now the only way to enter into it, for the Sentence is fixt, and the Judgement is decretory, and the Judge infallible, and the Decree irreversible: *For I say unto you, said Christ, unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.*

Here then we have two things to consider. 1. What was the righteousness of the Scribes and Pharisees. 2. How far that is to be exceeded by the Righteousness of Christians.

1. Concerning the First, I will not be so nice in the Observation of these words, as to take notice that Christ does not name the *Sadduces*, but the *Scribes* and *Pharisees*, though there may be something in it: the *Sadduces* were called *Caraim* from *Cara*, to read; for they thought it Religion to spend one third part of their day in reading their Scrip- N.B.

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Scriptures, whose fulness they so admired they would admit of no suppletory Traditions. But th: *Pharisees* were called *Than-naim*, that is *δευτερόται*, they added to the Word of God words of their own, as the Church of *Rome* does at this day, they and these fell into an equal fate; while they taught for Doctrines the Commandments of men, they prevaricated the righteousness of God. What the Church of *Rome* to evil purposes hath done in this particular, may be demonstrated in due time and place; but what false and corrupt glosses under the specious title of the Tradition of their Fathers the *Pharisees* had introduced, our Blessed Saviour reproves, and are now to be represented as the *ὑποκριταὶ*, that you may see that Righteousness beyond which all they must go that intend that Heaven should be their Journeys end.

1. The Pharisees obeyed the Commandments in the Letter, not in the Spirit. They minded what God spake, but not what he intended: they were busie in the outward work of the hand, but incurious of the affections and choice of the heart. *ὑμεῖς πάντα σαρκικῶς νοοῦντες*, said *Justin Martyr* to *Tryphon* the Jew, Ye understand all things carnally; that

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that is, they rested ἐν πλᾶσματι ὑποβίαις, as Nazianzen calls it, in the outward work of Piety, which not only *Justin Martyr*, but *St. Paul* calls *Carnality*, not meaning a carnal Appetite, but a carnal Service. Their error was plainly this; they never distinguished Duties natural from Duties relative; that is, whether it were commanded for it self, or in order to something that was better; whether it were a principal Grace, or an instrumental Action. So God was served in the Letter, they did not much inquire into his Purpose. And therefore they were curious to wash their hands, but cared not so much to purifie the hearts; They would give Alms, but hate him that received it; they would go to the Temple, but did not revere the Glory of God that dwelt there between the Cherubins: they would fast, but not mortify their Lusts; they would say good Prayers, but not labour for the Grace they prayed for. This was just as if a man should run on his Masters errand, and do no business when he came there. They might easily have thought that by the Soul only a man approaches to God, and draws the Body after it, but that no washings or corporal Services could unite them  
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and the *Shechinah* together, no such thing could make them like to God, who is the Prince of Spirits. \* They did as the Dunces in *Pythagoras* School, who when their Master had said, *Fabæ abstineto*, by which he intended they should not ambitiously seek for Magistracy, they thought themselves good *Pythagoreans* if they did not eat Beans; and they would be sure to put their Right foot first into the shooe, and their Left foot into the water, and supposed they had done enough; though if they had not been Fools they would have understood their Masters meaning to have been, that they should put more

2. affections to labour and travel, and less to their pleasure and recreation; and so it was with the Pharisee. For as the *Chaldees* taught their Morality by mystick words, and the *Ægyptians* by Hieroglyphicks, and the *Greeks* by Fables; so did God by Rites and Ceremonies external; leading them by the Hand to the Purities of the Heart; and by the Services of the Body to the Obedience of the Spirit; which because they would not understand, they thought they had done enough in the observation of the Letter.

2. In moral Duties, where God express'd Himselfe more plainly, they made no Commen-



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mentary of kindness ; but regarded the Prohibition so nakedly, and divested of all Antecedents, Consequents, Similitudes and Proportions, that if they stood clear of that hated name which was set down in *Moses Tables*, they gave themselves liberty in many instances of the same kindred & alliance. If they abstained from murder, they thought it very well, though they made no scruple of murdering their Brothers fame ; they would not cut his throat, but they would call him Fool, or invent lyes in secret, and publish his disgrace openly ; they would not dash out his brains, but they would be extremely and unreasonably angry with him ; they would not steal their brothers money, but they would oppress him in crafty and cruel bargains. The Commandment forbade them to commit Adultery, but because Fornication was not named, they made no scruple of that ; and being commanded to Honour their Father and their Mother, they would give them good words and fair observances, but because it was not named that they should maintain them in their need, they thought they did well enough to pretend *Corban* and let their Father starve.

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3. The *Scribes* and *Pharisees* placed their Righteousness in Negatives ; they would not commit what was forbidden ; but they cared but little for the included positive, and the omissions of good Actions did not much trouble them ; they would not hurt their Brother in a forbidden instance, but neither would they do him good according to the intention of the Commandment ; It was a great Innocence if they did not rob the Poor, then they were righteous men ; but thought themselves not much concerned to acquire that god-like excellency, a *Philanthropy* and love to all mankind. Whoſoever blaſphem'd God was to be put to death ; but he that did not glorifie God as he ought, they were unconcerned for him, and let him alone ; he that ſpake againſt *Moses* was to dy without mercy ; but againſt the ambitious and the covetous, againſt the proud man and the unmerciful they made no proviſions.

*Virtus eſt vitium fugere, & ſapientia prima  
ma  
Stultitiâ caruiſſe.*

N.B. They accounted themſelves good, not for doing good, but for doing no evil ; that was the ſum of their Theology. 4. They

4. They had one thing more as bad as all this. They broke *Moses Tables* into pieces, and gathering up the fragments took to themselves what part of Duty they pleased, and let the rest alone. For it was a Proverb amongst the Jews, *Qui operam dat præcepto, liber est à præcepto*; that is, If he chuses one positive Commandment for his business, he may be less careful in any of the rest. Indeed they said also, *Qui multiplicat legem, multiplicat vitam*; he that multiplies the Law, increases Life; that is, if he did attend to more good things, it was so much the better; but the other was well enough: but as for Universal Obedience, that was not the measure of their Righteousness; for they taught that God would put our good works and bad into the balance, and according to the heavier scale give a portion in the world to come: so that some evil they would allow to themselves and their Disciples; alwayes provided it was less than the good they did. They would devour Widows houses, and make it up by long Prayers; they would love their Nation and hate their Prince, offer Sacrifice and curse *Cæsar* in their heart, advance Judaism and destroy Humanity.

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Lastly, St. *Austin* summ'd up the difference between the Pharisaical and Evangelical righteousness, in two words; *Brevi differentia inter Legem & Evangelium; timor & amor.* They serv'd the God of their Fathers in the spirit of Fear, and we worship the Father of our Lord *Jesus* in the spirit of Love, and by the spirit of Adoption; and as this Slavish principle of theirs was the cause of all their former Imperfections, so it finally and chiefly express'd it self in these two particulars. 1. They would do all that they thought they lawfully could do. 2. They would do nothing but what was expressly commanded.

*Sed Belzebulis callida commenta Christus destruit.*

This was the Righteousness of the *Scribes* and *Pharisees*, and their Disciples the Jews, which because our B. Saviour reproveth, not only as imperfect then, but as criminal now, calling us on to a new Righteousness, the Righteousness of God, to the Law of the Spirit of Life, to the Kingdom of God and the proper Righteousness thereof, it concerns us in the next place to look after the measures of this, ever remembering that it is infinitely necessary that we should do so; and men do not generally know, or not consider what it is to be a Christian; they under-

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understand not what the Christian Law forbiddeth or commandeth. But as for this in my Text, it is indeed our great measure; but it is not a question of good and better, but of Good and Evil, Life and Death, Salvation and Damnation; for unless our Righteousness be weighed by new weights, we shall be found too light, when God comes to weigh the actions of all the world: and unless we be more righteous than they, we *shall in no wise*, that is, upon no other terms in the world enter into the Kingdom of Heaven.

Now concerning this, we shall do very much amiss, if we take our measures by the manners and practises of the many who call themselves Christians; for there are, as *Naxianzen* expresses it, the *οἱ τὸτα καὶ νῦν φαεινοὶ*, the old and the new *Pharisees*. I wish it were no worse amongst us; and that all Christians were indeed Righteous as they were; *est aliquid prodire tenus*; it would not be just nothing. But I am sure that to bid defiance to the Laws of Christ, to laugh at Religion, to make a merriment at the debauchery and damnation of our Brother, is a state of evil worse than that of the *Scribes* and *Pharisees*: and yet even among such  
men.



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men how impatient would they be, and how unreasonable would they think you to be, if you should tell them, that there is no present hopes or possibility that in this state they are in they can be saved.

*Omnes videmur nobis esse belluli  
Et festivi, Saperda cum simus cæregi.*

But the world is too full of Christians whose Righteousness is very little, and their Iniquities very great; and now adays, a Christian is a man that comes to Church on Sundays, and on the week following will do shameful things;

*Passim corvos sequitur, testâque lutoque  
Securus quo pes ferat, atque ex tempore vivit,*

being according to the Jewish proverbial reproof, as so many Mephiboseths: *discipuli sapientum qui incessu pudefaciunt præceptorem suum*; their Master teaches them to go up-rightly; but they still show their lame leg, and shame their Master; as if a man might be a Christian, and yet be the vilest person in the world, doing such things for which the Laws of men have provided smart and shame,



shame, and the Laws of God have threaten'd the intolerable pains of an unsufferable and never ending damnation. Example here cannot be our rule unless men were much better, and as long as men live at the rate they do, it will be to little purpose to talk of exceeding the Righteousness of the *Scribes* and *Pharisees*: but because it must be much better with us all, or it will be very much worse with us at the latter end, I shall leave complaining and go to the Rule, and describe the necessary and unavoidable measures of the righteousness Evangelical, without which we can never be saved.

1. Therefore when it is said our *Righteousness must exceed that of the Scribes and Pharisees*, let us first take notice by way of præcognition, that it must at least be so much: we must keep the Letter of the whole Moral Law; we must do all that lies before us, all that is in our hand: and therefore ὀφρυσζεδαι, which signifies to be religious, the Grammarians derive ἀπὸ τῆ χειρὸς ὀφρυσζεδαι, from reaching forth the hand: the outward work must be done; and it is not enough to say, *My heart is right, but my hand went aside*. *Prudentius* saith, that St. Peter wept so bitterly, because he did not confess Christ openly.

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openly, whom he lov'd secretly.

*Flevit negator denique  
Ex ore prolapsus nefas,  
Cum mens maneret innocens,  
Animusque servârit fidem.*

A right heart alone will not do it ; or rather the heart is not right when the hand is wrong. *If a man strikes his Neighbor, and says, Am not I in jest ? It is folly and shame to him,* said Solomon. For, once for all ; Let us remember this, that Christianity is the most profitable, the most useful, and the most bountiful institution in the whole world, and the best definition I can give of it is this ; It is *the Wisdom of God brought down among us to do good to men ;* and therefore we must not do less than the *Pharisees*, who did the outward work ; at least let us be sure to do all the work that is laid before us in the Commandments. And it is strange that this should be needful to be press'd amongst Christians whose Religion requires so very much more. But so it is, upon a pretence that we must serve God with the mind. Some are such fools as to think that it is enough to have a good meaning. *Iniquum perpol*

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*perpol verbum est, bene vult, nisi qui bene facit.*  
And because we must serve God in the Spirit, therefore they will not serve God with their Bodies; and because they are called upon to have the power and the life of Godliness, they abominate all external works as mere forms; and because the true fast is to abstain from Sin, therefore they will not abstain from meat and drink, even when they are commanded; which is just as if a Pharisee being taught the Circumcision of the heart should refuse to Circumcise his Flesh; and as if a Christian, being instructed in the Excellencies of Spiritual Communion, should wholly neglect the Sacramental; that is, because the Soul is the life of man, therefore it is fitting to die in a humour, and lay aside the Body. \* This is a taking away the Subject of the Question; for our inquiry is, How we should keep the Commandments; how we are to do the work that lyes before us, by what Principles, with what Intention, in what Degrees, after what manner, *ut bonum bene fiat*, that the good thing be done well. This therefore must be presupposed; we must take care that even our Bodies bear a part in our Spiritual Services. Our voice and tongue, our hands and our Feet, and

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*The Righteousness Evangelical describ'd.*

our very bowels must be servants of God, and do the work of the Commandments.

This being ever supposed, our Question is, how much more we must do; and the first measure is this; Whatsoever can be signified and ministred to by the Body, the Heart and the Spirit of a man must be the principal Actor. We must not give Alms without a charitable Soul, nor suffer Martyrdom but in Love and in Obedience; and when we say our Prayers, we do but mispend our time unless our mind ascend up to God upon the wings of desire.

Desire is the life of prayer; and if you indeed desire what you pray for, you will also labour for what you desire; and if you find it otherwise with your selves, your coming to Church is but like the Pharisees going up to the Temple to pray. If your heart be not present, neither will God; and then there is a sound of men and women between a pair of dead walls, from whence because neither God nor your Souls are present, you must needs go home without a Blessing.

But this measure of Evangelical righteousness is of principal remark in all the rites and solemnities of Religion; and intends to say this, that Christian Religion is some-

something that is not seen, it is the hidden man of the heart; *ἐστὶς ὁ Θεὸς ὁ δὲ δῶκεν*, it is God that dwells within; and true Christians are men, who, as the *Chaldee Oracle* said, are *πᾶσι νοῦν ἔσονται* *μενοὶ ἔσονται*, clothed with a great deal of mind. And therefore those words of the Prophet *Hosea*, *Et loquar ad cor ejus*, *I will* Hof. 2. 14. *speake unto their heart*; is a proverbial expression, signifying to speak spiritual comforts, and in the mystical sense signifies *ἐκαστὸν ἑαυτοῦ*, to preach the Gospel; where the Spirit is the Preacher, and the Heart is the Disciple, and the Sermon is of Righteousness and Peace, and Joy in the Holy Ghost. Our Service to God must not be in outward works and Scenes of Religion, it must be something by which we become like to God; the Divine Prerogative must extend beyond the outward man; nay, even beyond the mortification of Corporal vices; the Spirit of God must go *in trabis crassitudinem*, and mollify all our secret pride, and ingenerate in us a true humility, and a Christian meekness of Spirit, and a Divine Charity. For in the Gospel, when God enjoyns any external Rite or Ceremony, the outward work is alwayes the less principal. For there is a bodily and a carnal part, an outside and a Cabinet of Reli-



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gion in Christianity it self. When we are baptized, the purpose of God is that we cleanse our selves from all pollution of the Flesh and Spirit, and then we are indeed καθαροὶ ὅλοι, clean all over. And when we communicate, the Commandment means that we should be made one Spirit with Christ, and should live on him, believing his Word, praying for his Spirit, supported with his Hope, refreshed by his promises, recreated by his Comforts, and wholly and in all things conformable to his Life; that is the true Communion. The Sacraments are not made for Sinners until they do repent; they are the food of our Souls, but our Souls must be alive unto God, or else *N.B.* they cannot eat; It is good to *confess our sins*, as St. *James* sayes, and to open our wounds to the Ministers of Religion, but they absolve none but such as are truly penitent.

Solemn Prayers, and the Sacraments, and the Assemblies of the Faithful, and fasting dayes, and acts of external worship, are the solemnities and rites of Religion; but the Religion of a Christian is in the Heart and Spirit. And this is that by which *Clemens Alexandrinus* defined the Righteousness of a Christian,



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Christian, Δικαιοσύνη συμπανία τῆς ψυχῆς μερῶν:  
all the parts & faculties that make up a man,  
must make up our Religion; but the heart  
is *Domus principalis*, it is the Court of the  
great King; and he is properly served with  
interior graces and moral Vertues, with a  
humble and a good mind, with a bountiful  
heart, and a willing Soul, and these will  
command the eye, and give laws to the hand,  
and make the shoulders stoop, but *anima  
cujusque est quisque*; a mans soul is the man,  
and so is his Religion; and so you are bound  
to understand it.

True it is, God works in us his Graces by  
the Sacrament; but we must dispose our  
selves to a reception of the Divine blessing  
by Moral instruments. The Soul is συνεργός  
τῷ Θεῷ, it must work together with God,  
and the body works together with the soul:  
But no external action can purifie the soul,  
because its Nature and Operations being Spi-  
ritual, it can no more be changed by a Ce-  
remony or an external Solemnity, than an  
Angel can be caressed with sweet Meats, or  
a Mans belly can be filled with Musick or  
long Orations. The sum is this: No Chri-  
stian does his Duty to God but he that serves  
him with all his heart: And although it be-  
comes

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comes us to fulfil all righteousness, even the external also; yet that which makes us gracious in his Eyes is not the external, it is the love of the heart and the real change of the mind and obedience of the spirit; that's the first great measure of the Righteousness Evangelical.

*De legibus l.  
scire.*

2. The Righteousness Evangelical must exceed that of the Scribes and Pharisees by extension of our Obedience to things of the same signification; *Leges non ex verbis, sed ex mente intelligendas*, sayes the Law. There must be a Commentary of kindness in the understanding the Laws of Christ. We must understand all Gods meaning; we must secure his service, we must be far removed from the dangers of his displeasure. And therefore our Righteousness must be the purification and the perfection of the Spirit. So that it will be nothing for us not to commit Adultery, unless our Eyes and Hands be chaste, and the desires be clean. A Christian must not look upon a woman to lust after her. He must hate Sin in all dimensions, and in all distances, and in every angle of its reception. A Christian must not sin, and he must not be willing to sin if he durst. He must not be lustful, and therefore he must not feed high, nor drink deep, for these

these make provisions for lust : and amongst Christians, great eatings and drinkings are acts of uncleanness as well as of intemperance, and whatever ministers to sin, and is the way of it ; it partakes of its nature and its curse.

For it is remarkable that in good and, evil the ease is greatly different. Mortification (e. g.) is a duty of Christianity ; but there is no Law concerning the Instruments of it. We are not commanded to roll our selves on thorns, as St. *Benedict* did ; or to burn our flesh, like St. *Martinian* ; or to tumble in Snows with S. *Francis* ; or in pools of water with S. *Bernard*. A man may chew *Aloes*, or ly upon the ground, or wear sackcloth if he have a mind to it, and if he finds it good in his circumstances and to his purposes of mortification ; but it may be he may do it alone by the Instrumentalities of Fear and Love ; and so the thing be done, no special Instrument is under a command. \* But although the Instruments of vertue are free, yet the Instruments and ministeries of vice are not. Not only the sin is forbidden, but all the wayes that lead to it. The Instruments of vertue are of themselves indifferent, that is, not naturally, but good only for their relation sake, and in order to their end.

24 *The Righteousness Evangelical describ'd.*

end. But the Instruments of vice are of themselves vitious; they are part of the sin, they have a share in the phantastick pleasure, and they begin to estrange a mans heart from God, and are directly in the prohibition. For we are commanded to fly from temptation, to pray against it, *to abstain from all appearances of evil*, to make a covenant with our eyes, to pluck them out if there be need. And if Christians do not understand the Commandments to this extension of figuration, they will be innocent only by the measures of humane laws, but not by the righteousness of God.

3. Of the same consideration it is also that we understand Christs Commandments to extend our Duty, not only to what is named, and what is not named of the same nature and design; but that we abstain from all such things as are like to sins. \* Of this nature there are many. All violences of Passion, Irregularities in Gaming, Prodigality of our time, Undecency of action, doing things unworthy of our Birth or our Profession, aptness to go to Law, *Ambitus*, or a fierce prosecution even of honourable employments; misconstruction of the words and actions of our brother; easiness to believe

lieve evil of others, willingness to report the evil which we hear, curiosity of Dyer, peevishness toward servants, indiscreet and importune standing for place, and all excess in ornaments; for even this little instance is directly prohibited by the Christian and royal Law of Charity. For ἀγάπη ἐ περπερεύεται, saith St. *Paul*; the word is a word hard to be understood; we render it well enough; *Charity vaunteth not it self*; and upon this Saint *Basil* says, that an Ecclesiastick person (and so every Christian in his proportion) ought not to go in splendid and vain Ornaments; Πάν γὰρ μὴ διαχρῆσθαι, ἀλλὰ διὰ καλλωπισμὸν παρὰ λαμβάνειν, περπερεύας ἑχὲς κατηγορίαν: Every thing that is not wisely useful or proportioned to the state of the Christian, but ministers only to vanity, is a part of this περπερεύεσθαι, it is a vaunting, which the Charity and the Grace of a Christian does not well endure. \* These things are like to sins, they are of a suspicious nature, and not easily to be reconcil'd to the righteousness Evangelical. It is no wonder if Christianity be nice and curious; it is the cleanness and the purification of the Soul, and Christ intends to present his Church to God ἀσπίλον καὶ ἀμώμητον, without spot or wrinkle, or any such thing. N. B. or any such thing.



26 *The Righteousness Evangelical describ'd.*

there be any irregularity that is less than a wrinkle, the Evangelical righteousness does not allow it. \* These are such things which if men will stand to defend, possibly a modest Reprover will be more ashamed than an impudent Offender. \* If I see a person apt to quarrel, to take every thing in an ill sense, to resent an error deeply, to reprove it bitterly, to remember it tenaciously, to repeat it frequently, to upbraid it unhandfomly, I think I have great reason to say, that this person does not do what becomes the sweetness of a Christian Spirit. If it be replied, It is no where forbidden to chide an offending person, and that it cannot be a fault to understand when a thing is said or done amiss. I cannot return an answer, but by saying, That suppose nothing of it were a sin, yet that every thing of it is so like a sin, that it is the worse for it; and that it were better not to do so; at least I think so, and so ought you too, if you be curious of your eternal interest: a little more tenderness here would do well. I cannot say that this dress, or this garment, or this standing for place is the direct sin of pride; but I am sure it looks like it in some persons; at least the letting it alone is much better, and is very like  
like



*The Righteousness Evangelical describ'd.* 27

like humility. And certain it is, that he is N.B.  
dull of hearing who understands not the  
voice of God, unless it be clamorous in an  
express and a loud Commandment, pro-  
claimed with Trumpets and Clarions upon  
mount *Sinai*; but a willing and an obedient  
ear understands the still voice of Christ, and  
is ready to obey his meaning at half a word;  
and that is the righteousness Evangelical.  
It not only abstains from Sins named, and  
sins implied, but from the beginnings and  
instruments of sin; and from whatsoever is  
like it. The Jews were so great haters of  
Swine upon pretensions of the *Mosaick* rites,  
that they would not so much as name a  
Swine, but called it דבר אחר *Daber Acher*  
another thing. And thus the Romans in  
their Auguries us'd *alterum* for *non bonum*.  
The simile of this *St. Paul* translates to a  
Christian duty. *Let not fornication be so much*  
*as named amongst you,* ὡς κρείττον ἐν τοῖς ἀγίοις, *as*  
*is comely amongst Christians,* that is, come  
not near a foul thing; speak not of it, let  
it be wholly banished from all your conver-  
sation; for this niceness and curiosity of duty  
becometh Saints, and is an instance of the  
righteousness Evangelical.

I have now done with the first sort of mea-

28 *The Righteousness Evangelical describ'd.*

asures of the Christian righteousness ; these which are the matter of our negative duty ; these are the measures of our caution and our first innocence. But there are greater things behind, which although I must croud up into a narrow room, yet I must not wholly omit them : therefore

4. The fourth thing I shall note to you is, that whereas the righteousness of the *Pharisees* was but a fragment of the broken Tables of *Moses* ; the pursuance of some one Grace, *lacinia sanctitatis*, a piece of the robe of righteousness ; the righteousness Evangelical must be like Christs seamless Coat, all of a piece from the top to the bottom ; it must invest the whole Soul : *Misma, Dumah, Massah*, said the Proverb of the Rabbins, It is this, and it is the other, & it must be all, it must be an universal righteousness ; not a little knot of holy actions scattered in our lives, and drawn into a sum at the day of Judgement, but it must be a state of holiness. It was said of the *Paphlagonian* Pigeons διπλὴν ἔεχον τὴν καρδίαν, every one of them had two hearts ; but that in our mystical Theologie signifies a wicked man. So said Solomon, *The perverse or wicked man derachaim he is a man of two ways* ; ἀνὴρ διψυχός, so *S. James* expresses an unbeliever ;

ver; a man that will and will not; something he does for God, and something for the world; he hath two mindes, and in a good fit, in his well days he is full of Repentance, and overflows in piety; but the paroxysm will return in the day of temptation, and then he is gone infallibly. But know this, that in the righteousness Evangelical, one duty cannot be exchang'd for another, and three vertues will not make amends for one remaining vice. He that oppresses the poor cannot make amends by giving good counsel; and if a Priest be Simoniacal, he cannot be esteemed righteous before God by preaching well, and taking care of his charge. To be zealous for God and for Religion is good, but that will not legitimate cruelty to our Brother. It is not enough for a man to be a good Citizen, unless he be also a good man. But some men build their houses with half a dozen cross sticks, and turfe is the foundation, and straw is the covering, and they think they dwell securely; their Religion is made up but of two or three vertues, and they think to commute with God, some good for some bad, *πολλὰ μείγματα πολλὰ δὲ αἰσχεῖα*, as if one deadly wound were not enough to destroy the most health

30 *The Righteousness Evangelical describ'd.*  
healthful constitution in the world. De-  
ceive not your selves. It is all one on which  
hand we fall :

——— *Unum operantur*  
*Et calor & frigus, sic hoc, sic illud adurit ;*  
*Sic tenebræ visum, sic sol contrarius aufert.*

The Moon may burn us by night as well as  
the Sun by day : and a man may be made  
blind by the light of the Sun as well as by  
the darkness of the evening, and any one  
great mischief is enough to destroy one man.  
Some men are very meek and gentle natu-  
rally, and that they serve God withal ;  
they pursue the vertue of their nature: that  
is, they tye a stone at the bottom of the well,  
and that's more than needs ; the stone will  
stay there without that trouble ; and this  
good inclination will of it self easily proceed  
to issue ; and therefore our care and caution  
should be more carefully imployed in mortifi-  
cation of our natures, and acquist of such  
vertues to which we are more refractory,  
and then cherish the other too, even as  
much as we please ; but at the same time we  
are busie in this, it may be we are secret A-  
dulterers, and that will spoil our confidences  
in

*The Righteousness Evangelical describ'd.* 31

in the goodness of the other instance : others are greatly bountiful to the poor, and love all mankind, and hurt no body but themselves ; but it is a thousand pities to see such loving good natured persons to perish infinitely by one crime, and to see such excellent good things thrown away to please an uncontrolled and a stubborn lust ; but so do some escape out of a pit, and are taken in a trap at their going forth ; and stepping aside to avoid the hoar frost, fall into a valley full of Snow. The Righteousness Evangelical is another kind of thing : it is a holy conversation, a God-like life, an universal obedience, a keeping nothing back from God, a Sanctification of the whole man, and keeps not the body only, but the soul and the spirit unblameable to the coming of the Lord Jesus.

5. And lastly ; The Pharisaical righteousness was the product of fear, and therefore what they must needs do, that they would do ; but no more. But the righteousness Evangelical is produced by Love, it is managed by Choice, and cherished by Delight and fair Experiences. Christians are a willing people ; *homines bonæ voluntatis*, men of good will ; *arbores Domini*. So they are mystically



32 *The Righteousness Evangelical describ'd.*  
 cally represented in Scripture; *the Trees of the Lord are full of Sap*: among the Hebrews the trees of the Lord did signify such trees as grew of themselves; and all that are of Gods planting, are such as have a vital principle within, and grow without constraint. Πείθονται τοῖς ἀεισμένοις νόμοις, ἢ τοῖς ἰδίοις βίοις νικᾶσι τὰς νόμους, one said it of Christians: they obey the Laws, and by the goodness of their lives exceed the Laws; and certain it is, no man hath the righteousness Evangelical if he resolves always to take all his liberty in every thing that is meerly lawful; or if he purpose to do no more than he must needs, that is, no more than he is just commanded. For the Reasons are plain.

1. The Christian that resolves to do every thing that is lawful, will many times run into danger and inconvenience; because the utmost extremity of lawful is so near to that which is unlawful, that he will often pass into unlawful undiscernably. Virtues and Vices have not in all their instances a great land-mark set between them, like warlike nations separate by prodigious walls, vast seas and portentous hills; but they are oftentimes like the bounds of a Parish;

rish; men are fain to cut a cross upon the turf, and make little marks and annual perambulations for memorials: so it is in lawful and unlawful, by a little mistake a man may be greatly ruined. He that drinks till his tongue is full as a sponge, and his speech a little stammering and tripping, hasty and disorderly, though he be not gone as far as drunkenness, yet he is gone beyond the severity of a Christian; and when he is just past into unlawful, if he disputes too curiously, he will certainly deceive himself for want of a wiser curiosity.

But 2. He that will do all that he thinks he may lawfully, had need have an infallible guide alwayes by him, who should without error be able to answer all cases of Conscience, which will happen every day in a life so careless and insecure; for if he should be mistaken, his error is his crime, and not his excuse. A man in this case had need be very sure of his Proposition; which because he cannot be, in charity to himself, he will quickly find that he is bound to abstain from all things that are uncertainly good, and from all disputable evils, from things which although they may be in themselves lawful, yet accidentally, and that from a

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thou-

N.B.

*The Righteousness Evangelical describ'd.*

thousand causes may become unlawful. *Pa-vidus quippe & formidolosus est Christianus, saith Salvian, — atque in tantum peccare metuens, ut interdum & non timenda formidet.* A Christian is afraid of every little thing : and he sometimes greatly fears that he hath sinned, even then when he hath no other reason to be afraid, but because he would not do so for all the world.

3. He that resolves to use all his liberty cannot be innocent, so long as there are in the world so many bold temptations, and presumptuous actions, so many scandals, and so much ignorance in the things of God, so many things that are suspicious, and so many things that are of evil report ; so many ill customs and disguises in the world, with which if we resolve to comply in all that is supposed lawful, a man may be in the regions of death, before he perceive his head to ache ; and instead of a staff in his hand, may have a splinter in his Elbow.

4. Besides all this ; he that thus stands on his terms with God, and so carefully husbands his duty, and thinks to make so good a market of obedience, that he will quit nothing which he thinks he may lawfully keep, shall never be exemplar in his life,

*The Righteousness Evangelical describ'd.*

35

life, and shall never grow in grace, and therefore shall never enter into glory. He therefore that will be righteous by the measures Evangelical, must consider not only what is lawful, but what is expedient ; not only what is barely safe, but what is worthy, that which may secure, and that which may do advantage to that concern that is the greatest in the world.

And 2. The case is very like with them that resolve to do no more good than is commanded them. For 1. it is infinitely unprofitable as to our eternal interest, because no man does do all that is commanded at all times ; and therefore he that will not sometimes do more, besides that he hath no love, no zeal of duty, no holy fires in his soul ; besides this, I say, he can never make any amends towards the reparation of his Conscience. *Let him that stole steal no more ;* that's well ; but that's not well enough, for he must, if he can, make restitution of what he stole, or he shall never be pardoned ; and so it is in all our intercourse with God. To do what is commanded is the duty of the present ; we are tyed to this in every present, in every period of our lives ; but therefore if we never do any more than just the present  
F 2 duty,

36 *The Righteousness Evangelical describ'd.*

duty, who shall supply the deficiencies, and fill up the gaps, and redeem what is past? This is a material consideration in the righteousness Evangelical.

But then 2. we must know that in keeping of Gods Commandments every degree of internal duty is under the Commandments; and therefore whatever we do, we must do it as well as we can. Now he that does his Duty with the biggest affection he can, will also do all that he can; and he can never know that he hath done what is commanded, unless he does all that is in his power. For God hath put no limit but love and possibility, and therefore whoever says, Hither will I go and no further, This I will do and no more, Thus much will I serve God, but that shall be all, he hath the affections of a Slave, and the religion of a Pharisee, the craft of a Merchant, and the falleness of a Broker; but he hath not the proper measures of the righteousness Evangelical. But so it happens in the mud and slime of the River *Borborns*, when the eye of the Sun hath long dwelt upon it, and produces Frogs and Mice which begin to move a little under a thin cover of its own parental matter, and if they can get loose to live half a life, that is all; but the



the hinder parts, which are not formed before the setting of the Sun, stick fast in their beds of mud, and the little moyety of a creature dies before it could be well said to live; so it is with those Christians, who will do all that they think lawful, and will do no more than what they suppose necessary; they do but peep into the light of the Sun of righteousness; they have the beginnings of life; but their hinder parts, their passions and affections, and the desires of the lower man are still unformed; and he that dwells in this state is just so much of a Christian as a Sponge is of a plant, and a mushroom of a shrub: they may be as sensible as an oyster, and discourse at the rate of a child, but are greatly short of the righteousness Evangelical.

I have now done with those parts of the Christian righteousness, which were not only an ὑπεροχή or excess, but an ἀλλοιοχέλιωσις to the Pharisaical: but because I ought not to conceal any thing from you that must integrate our duty, and secure our title to the kingdom of Heaven; there is this to be added, that this precept of our blessed Saviour is to be extended to the direct degrees of our duty. We must do more duties, and we must

must do them better. And in this, although we can have no positive measures, because they are potentially infinite, yet therefore we ought to take the best, because we are sure the greatest is not too big; and we are not sure that God will accept a worse, when we can do a better. Now although this is to be understood of the internal affection only; because that must never be abated, but God is at all times to be loved and served with all our heart, yet concerning the degrees of external duty, as Prayers, and Alms, and the like, we are certainly tyed to a greater excellency in the degree, than was that of the *Scribes* and *Pharisees*. I am obliged to speak one word for the determination of this inquiry, *viz.* to how much more of external duty Christians are obliged, than was in the righteousness of the *Scribes* and *Pharisees*. In order to this, briefly thus.

I remember that *Salvian* speaking of old men summing up their Repentances, and making amends for the sins of their whole life, exhorts them to Alms and works of Piety. But inquiring how much they should do towards the redeeming of their Souls, answers with a little Sarcasm, but plainly enough to give a wise man an answer. "A  
"man

*The Righteousness Evangelical describ'd.*

39

N.B.

"man, says he, is not bound to give away all  
"his goods, unless peradventure he owes all  
"to God; but in that case I cannot tell  
"what to say; for then the case is altered.  
"A man is not bound to part with all his  
"estate; that is, unless his sins be greater  
"than his estate; but if they be, then he  
"may consider of it again, and consider  
"better. And he need not part with it  
"all, unless pardon be more precious to him  
"than his money, and unless heaven be  
"worth it all, and unless he knows justly  
"how much less will do it. If he does, let  
"him try his skill, and pay just so much and  
"no more than he owes to God: but if he  
"does not know, let him be sure to do  
"enough. His meaning is this. Not that  
a man is bound to give all he hath, and  
leave his children beggars; he is bound  
from that by another obligation. But as  
when we are tyed to pray continually, the  
meaning is, we should consecrate all our-  
time by taking good portions out of all our  
time for that duty; the devoutest person  
being like the waters of Siloam, a perpetual  
spring, but not a perpetual current; that is  
always in readiness, but actually thrusting  
forth his waters at certain periods every day.

So.

*S. Hier. in  
comment.*

*Isai. 8. Isidor.*

*l. 13. Orig.*

*cap. 13.*

40 *The Righteousness Evangelical describ'd.*

So out of all our estate we must take for Religion and Repentance such portions as the whole estate can allow; so much as will consecrate the rest; so much as is fit to bring when we pray for a great pardon, and deprecate a mighty anger, and turn aside an intolerable fear, and will purchase an excellent peace, and will reconcile a sinner: Now in this case a Christian is to take his measures according to the rate of his contrition and his love, his Religion and his fear, his danger and his expectation, and let him measure his amends wisely; his sorrow pouring in, and his fear thrusting it down, and it were very well, if his love also would make it run over. For deceive not your selves, there is no other measure but this.

- So much good as a man does, or so much as he would do, if he could, so much of Religion and so much of repentance he hath, and no more: and a Man cannot ordinarily know that he is in a saveable condition, but by the Testimony which a Divine Philanthropy and a good mind alwayes gives, which is to omit no opportunity of doing good in our several proportions and possibilities.

There was an Alms which the Scribes and Pharisees were obliged by the Law to give

*The Righteousness Evangelical describ'd.* 41

give the tenth of every third years increase; this they alwayes paid, and this sort of Alms is called δικαιοσύνη, Righteousness or Justice, but the Alms which Christians ought to give is χάρις, and it is ἀγάπη, it is grace, and it is love, and it is abundance, and so the old Rabbins told: *Justitia propriè dicitur in iis quæ jure facimus; benignitas in iis quæ præter jus.* It is more than righteousness, it is bounty and benignity, for that's the Christian measure. And so it is in the other parts and instances of the righteousness Evangelical. And therefore it is remarkable, that the Saints in the Old Testament were called ἱυβέαι, right men, and the book of *Genesis*, as we find it twice-attested by *S. Hierome*, was called by the Ancient Hellenists, βίβλος ἱυβέων, the book of right or just men, the book of *Abraham, Isaac and Jacob*. But the word for Christians is χρησολ, good men, harmless and profitable. Men that are good, and men that do good. In pursuance of which it is further observed by learned men, that the word ἀρετή, or virtue, is not in the four Gospels; for the actions of Christs Disciples should not be in *gradu virtutis* only, vertuous and laudable, such as these *Aristotle* presses in his *Magna Moralia*; they must

*Commen. in*  
*12. Isai. & l.*  
*6. in Ezek.*  
*cap. 18.*

*N.B.*



42 *The Righteousness Evangelical describ'd.*

pass on to a further excellency than so : the same which he calls *περὶ τῶν ἡρώων* ; they must be sometimes, and as often as we can in *gradu heroico*, or, that I may use the Christian style, they must be actions of perfection. Righteousness was the *συνώνυμον* for alms in the Old Testament, and *τελειότης*, or perfection was the word for Alms in the New ; as appears by comparing the fifth of *S. Matthew*, and the sixth of *S. Luke* together ; and that is the full state of this difference in the inquiries of the righteousness Pharisaical and Evangelical.

I have many more things to say, but ye cannot hear them now, because the time is past. One thing indeed were fit to be spoken of, if I had any time left ; but I can only name it, and desire your consideration to make it up. This great Rule that Christ gives us, does also, and that principally too, concern Churches and Common-wealths, as well as every single Christian. Christian Parliaments must exceed the Religion and Government of the *Sanhedrim*. Your Laws must be more holy, the condition of the Subjects be made more tolerable, the Laws of Christ must be strictly enforced, you must not suffer your great Master to be dishonoured,

# The Righteousness Evangelical describ'd. 43

red, nor his Religion dismembred by Sects, or disgraced by impiety: you must give no impunity to vitious persons, and you must take care that no great example be greatly corrupted; you must make better provisions for your poor than they did, and take more care even of the external advantages of Christs Religion and his Ministers, than they did of the Priests and Levites; that is, in all things you must be more zealous to promote the kingdom of Christ, than they were for the Ministeries of Moses.

The sum of all is this; The righteousness Evangelical is the same with that which the Ancients called ἀποστολικὴν διαίτην πολιτείαν, to live an Apostolical life, that was the measure of Christians, the οἱ ἐναρέτως ἢ διαρέτως βίοντες,

men that desired to please God; that is, as *Apostolius* most admirably describes it, men who are curious of their very eyes, temperate in their tongue, of a mortified body, and a humble spirit, pure in

their intentions, masters of their passions. Men who when they are injured return honourable words; when they are lessened in their estates, increase in their charity; when they

Ἐστὶ δὲ αὐτῇ ἐρῶδὲ μὲν ἀεικέλια, γλαυκῆς ὁσφύτια, σῶμα] ὁ δὲ λα-  
γῶν, φρενὴμα ταπεινὸν, ἐννοίας ἐ-  
δασίας, ὁργῆς ἀφανισμὸς ἀνίστα-  
σθαι] ὁ σπένδει, ἀποστρέφει] μὴ δι-  
χῶς, μισέμεν] ἀγάπα, βιάζεσθαι] ἀνέχου, βλασφημῶν] παραχάλα,  
νικροῦσθαι τῇ ἀμαρτίᾳ, συσσωρεύειν  
τῇ Χειρῇ, ἕλκω τὴν ἀγάπην μακά-  
ρις ἐστὶ τὴ κλειώ.

# 44 The Righteousness Evangelical describ'd.

are abused, they yet are courteous and give intreaties; when they are hated, they pay love; men that are dull in contentions, and quick in loving kindneses, swift as the feet of *Asabel*, and ready as the chariots of *Ammi-nadib*. True Christians are such as are cru-

cified with Christ, and dead unto all sin; and finally place their whole love on God, and for his sake upon all mankind: this is the description of a Christian, and the true state of the righteousness Evangelical; so that it was well said of *Athenagoras*, εἰς

*Legat. pro  
Christianis.*

χειριανὸς πονηρὸς, εἰ μὴ ὑποκρίνεται τὸ λόγον, no Christian is a wicked man, unless his life be

N.B. a continual lie, unless he be false to God and his Religion. For the righteousness of the Gospel is in short, nothing else but a transcript of the life of Christ; *de matthana nabaniel*; *de nabaniel Bamoth*, said R. *Josbua*;

N.B. Christ is the image of God, and every Christian is the image of Christ, whose example is imitable, but it is the best, and his laws are the most perfect, but the most easie, and the promises by which he invites our greater services are most excellent, but most true; and the rewards shall be hereafter, but they shall abide for ever, and (that I may take notice of the last words of my Text) the

threat=

*The Righteousness Evangelical describ'd.* 45

threatnings to them that fall short of this righteousness are most terrible, but most certainly shall come to pass; *they shall never enter into the kingdom of heaven*; that is, their portion shall be shame and an eternal prison, *ασφαλιδες πεισμα*, a flood of brimstone, and a cohabitation with Devils to eternal ages: and if this consideration will not prevail, there is no place left for perswasion, and there is no use of reason; and the greatest hopes and the greatest fears can be no argument or sanction of laws; and the greatest good in the world is not considerable, and the greatest evil is not formidable; but if they be, there is no more to be said; if you would have your portion with Christ, you must be righteous by his measures, and these are they that I have told you.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, particularly along the edges, suggesting its age. There is no text or other markings on the page.





THE  
CHRISTIANS CONQUEST

Over the Body of Sin.

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ROM. VII. 19.

*For the good that I would, I do not: but  
the evil which I would not, that I do.*

**W**Hat the Eunuch said to *Philip*,  
when he read the book of the  
Prophet *Isaiah*; *Of whom speak-  
eth the Prophet this, of himself,  
or some other man?* The same  
question I am to ask concerning the words  
of my Text: Does *S. Paul* mean this of him-  
self, or of some other? It is hoped that he  
speaks it of himself; and means that though  
his understanding is convinced that he ought  
to serve God; and that he hath some imper-  
fect desires to do so; yet the Law of God  
without is opposed by a law of Sin within.

We

- We have a corrupted nature, and a body of infirmity, and our reason dwells in the dark, and we must go out of the world before we leave our sin. For besides that some sins are esteemed brave and honourable, and he is a baffled person that dares not kill his brother like a Gentleman; our very Tables are made a snare, and our civilities are direct treasons to the soul. You cannot entertain your friend but excess is the measure; and that you may be very kind to your Guest, you step aside and lay away the Christian; your love cannot be expressed unless you do him an ill turn, and civilly invite him to a Feaver. Justice is too often taught to bow to great interests, and men cannot live without flattery; and there are some Trades that minister to sin, so that without a sin we cannot maintain our Families; and if you mean to live, you must do as others do. Now so long as men see they are like to be undone by innocence, and that they can no way live but by compliance with the evil customs of the world, men conclude practically, because they must live they must sin; they must live handsomely, and therefore must do some things unhandsomely, and so upon the whole matter sin is unavoidable.

Fain

Fain they would but cannot tell how to help it. But since it is no better, it is well it is no worse. For it is *S. Pauls* case, no worse man; he would and he would not, he did and he did not; he was willing, but he was not able; and therefore the case is clear, that if a man strives against sin, and falls unwillingly, it shall not be imputed to him; he may be a regenerate man for all that. A man must indeed wrangle against sin when it comes, and like a peevish lover resist and consent at the same time, and then all is well; for this not only consists with, but is a sign of the state of regeneration.

If this be true, God will be very ill served. If it be not true, most men will have but small hopes of being saved, because this is the condition of most men. What then is to be done? Truth can do us no hurt; and therefore be willing to let this matter pass under examination; for if it trouble us now, it will bring comfort hereafter. And therefore before I enter into the main inquiry, I shall by describing the state of the man, of whom *S. Paul* speaks here, tell you plainly, who it is that is in this state of sad things, and then do ye make your resolutions according as you shall find it necessary

H

for

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for the saving of your souls; which I am sure ought to be the end of all preaching.

1. The man *S. Paul* speaks of is one that is *dead*, v. 9. one that was *deceived* and *slain*, v. 11. one in whom *sin was exceeding sinful*, v. 13. that is, highly imputed, greatly malicious, infinitely destructive: he is one who is *carnal*, and *sold under sin*, v. 14. he is one that sins against his *conscience* and his *reason*, v. 16. he is one in whom *sin dwells*, but the Spirit of God does not dwell; for *no good thing dwells in him*, v. 18. he is one who is *brought into captivity to the law of sin*, he is a servant of uncleanness, with his flesh and members serving the law of sin, v. 25. Now

*N.B.* if this be a state of regeneration, I wonder what is, or can be a state of reprobation! for though this be the state of Nature, yet it cannot be the state of one redeemed by the Spirit of Christ; and therefore flatter not your selves any more, that it is enough for you to have good desires, and bad performances: never think that any sin can reign in you, and yet you be servants of God: that sin can dwell in you, and at the same time the Spirit of God can dwell in you too; or that life and death can abide together.

Rom. 8. 13.

The sum of affairs is this. *If ye live after the*

*the flesh, ye shall dy; but if ye through the Spirit do mortifie the deeds of the body, ye shall live, but not else upon any terms whatsoever.*

My Text is one of the hard places of *S. Paul*; which, as *S. Peter* sayes, *the ignorant and the unstable wrest to their own damnation.* But because in this case the danger is so imminent, and the deception would be so intolerable, *S. Paul* immediately after this Chapter ( in which under his own person, as was usual with him to do, he describes the state of a natural man advanced no further than *Moses* Law, and not redeemed by the blood of Christ, or inlightned by the Spirit of God, and taught by the wiser Lessons and Sermons of the Gospel ) immediately spends the next Chapter in opposing the Evangelical state to the Legal, the Spiritual to the Carnal, the Christian to the Natural; and tells us plainly, he that is redeemed by the blood of Christ, is redeemed from the power of sin: he that is Christs freed man, is not a slave of sin, not captive to the Devil at his will: he that is in *the flesh cannot please God*, but that every servant of Christ is freed from sin, and is a servant of righteousness, and redeemed from all his vain conversation: for this is



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the end of Christs coming, and cannot be in vain unless we make it so. He came to bless us by turning every one of us from our iniquities. Now concerning this, besides the evidence of the thing it self, that *S. Paul* does not speak these words of himself, but by a μετασχηματισμῶς, under his own borrowed person he describes the state of a carnal, unredeemed, unregenerate person, *N.B.* is expressly affirmed by *S. Irenæus* and *Origen*, by *Tertullian* and *S. Basil*, by *Theodoret* and *S. Chrysostom*, by *S. Jerom*, and sometimes by *S. Austin*, by *S. Ambrose*, and *S. Cyril*, by *Macarius* and *Theophylact*; and is indeed that true sense and meaning of these words of *S. Paul*, which words none can abuse or misunderstand, but to the great prejudice of a holy life, and the Patronage of all iniquity.

But for the stating of this great case of conscience, I shall first in short describe to you what are the proper causes which place men, and keep them in this state of a necessity of sinning; and 2. I shall prove the absolute necessity of coming out of this condition, and quitting all our sin. 3. In what degree this is to be affected. 4. By what Instruments this is to be done; and all these being

being practical will of themselves be sufficient use to the Doctrines, and need no other applicatory but a plain exhortation.

1. What are the causes of this evil, by which we are first placed, and so long kept in a necessity of sinning, so that we cannot do what good we would, nor avoid the evil that we hate?

The first is the evil state of our Nature. And indeed he that considers the dayly experiment of his own weak Nature, the ignorance and inconstancy of his soul being like a sick mans legs, or the knees of Infants, reeling and unstable by disease or by infirmity, and the perpetual leaven and germinations, the thrustings forth, and swelling of his senses, running out like new wine into vapours and intoxicating activities, will readily confess, that though even in nature <sup>a</sup> there may be many good inclinations to many instances of the Divine Commandments; yet it can go no further than this *velleity*, this <sup>b</sup> desiring to do good, but is not able. And upon this account it is that *Laſtanti*us brings in the Pagan or natural man complaining, *Volo equidem non peccare, sed vincor, indutus enim sum carne fragili & imbecilla*. This is very true; and I adde only this

this caution. There is not in the corruption of our nature so much as will save us harmless, or make us excusable if we sin against God. Natural corruption can make us criminal, but not innocent; for though by him that willingly abides in the state of mere nature, sin cannot be avoided, yet no man is in that state longer than he loves to be so; for the Grace of God came to rescue us from this evil portion, and is alwayes present to give us a new nature, and create us over again: and therefore though sin is made necessary to the natural man by his impotency and fond loves, that is by his unregenerate nature, yet in the whole constitution of affairs, God hath more then made it up by his Grace, if we will make use of it. *In pueris elucet spes plurimorum, quæ ubi emoritur atate, manifestum est non defecisse naturam, sed curam,* said *Quintilian*. We cannot tell what we are, or what we think in our infancy; and when we can know our thoughts we can easily observe that we have learned evil things by evil examples, and the corrupt manners of an evil conversation: *ubi per socordiam vires, tempus, ingenium defluxere, naturæ infirmitas accusatur;* that indeed is too true; we grow lazy, and wanton,

ton, and we lose our time, and abuse our parts, and do ugly things, and lay the fault wholly upon our natural infirmities; but we must remember that by this time it is a state of Nature, a state of flesh and blood, which cannot enter into Heaven. The natural man and the natural child are not the same thing in true Divinity. The natural child indeed can do no good; but the natural man cannot choose but do evil; but it is because he will do so; he is not born in the second birth, and renewed in the Baptism of the Spirit.

2. We have brought our selves into an accidental necessity of sinning by the evil principles which are sucked in by great parts of mankind. We are taught ways of going *N.B.* to Heaven without forsaking our sins; of repentance without restitution; of being in charity without hearty forgiveness, and without love; of believing our sins to be pardoned before they are mortified; of trusting in Christs death without conformity to his life; of being in Gods favour upon the only account of being of such an opinion; and that when we are once in, we can never be out. We are taught to believe that the events of things do not depend upon our cruci-

crucifying our evil and corrupt affections, but upon eternal and unalterable Counsels; that the promises are not the rewards of obedience, but graces pertaining only to a few prædestinates, and yet men are Saints for all that; and that the Laws of God are of the race of the Giants, not to be observed by any grace or by any industry, this is the Catechism of the ignorant and the prophane: but without all peradventure the contrary propositions are the way to make the world better: but certainly they that believe these things do not believe it necessary that we should eschew all evil: and no wonder then if when men upon these accounts slacken their industry and their care, they find sin still prevailing, still dwelling within them, and still unconquerable by so slight and disheartened labours. For Ἰδιώτης πᾶς καὶ ἀπαιδευτός τις ἐστίν: every fool and every ignorant person is a child still; and it is no wonder that he who talks foolishly should do childishly and weakly.

3. To our weak and corrupted nature, and our foolish discourses, men do dayly superinduce evil habits and customs of sinning. *Consuetudo mala tanquam hamus infixus animæ*, said the Father; an evil custom is a hook in the



the soul, and draws it whither the Devil pleases. When it comes to the *καρδια γυναικος* *καρδια γυναικος*, as S. Peter's word is, *a heart exercised with covetous practices*, then it is also *αδυνας*, it is weak and unable to do the good it fain would, or to avoid the evil which in a good fit it pretends to hate. This is so known I shall not insist upon it; but adde this only, that wherever a habit is contracted, it is all one what the instance be; it is as easie as delicious, as unalterable in vertue as in vice; for what helps nature brings to a vicious habit, the same and much more the Spirit of God, by his power and by his comforts can do in a vertuous; and then we are well again. You see by this who are, and why they are in this evil condition. The evil natures, and the evil principles, and the evil manners of the world, these are the causes of our imperfect willings, and weaker actings in the things of God; and as long as men stay here, sin will be unavoidable. For even meat it self is loathsome to a sick stomach; and it is impossible for him that is heart-sick to eat the most wholsome diet; and yet he that shall say eating is impossible, will be best confuted by seeing all the healthful men in the world eat heartily every day.

I

a. But

2. But what then? Cannot sin be avoided? Cannot a Christian mortifie the deeds of the body? Cannot Christ redeem us, and cleanse us from all our sins? Cannot the works of the Devil be destroyed? That's the next particular to be inquired of. Whether or no it be not necessary, and therefore very possible for a servant of God to pass from this evil state of things, and not only hate evil, but avoid it also?

*He that saith he hath not sinned is a lyar; but what then? Because a Man hath sinned, it does not follow he must do so always. Hast thou sinned? do so no more* (said the wise Ben-sirach) and so said Christ to the poor Paralytick, *Go and sin no more.* They were excellent words spoken by a holy Prophet [ *Let not the sinner say he hath not sinned; For God shall burn coals of fire upon his head, that saith before the Lord God and his glory, I have not sinned.* ] Well! that case is confessed. *All men have sinned, and come short of the glory of God.* But is there no remedy for this? Must it always be so, and sin for ever must have the upper hand, and for ever baffle our resolutions, and all our fierce and earnest promises of amendment? God forbid; there was a time then to come, and, blessed be God, it hath

hath been long come [*Tet a little while* (saith that Prophet) *and iniquity shall be taken out of the earth, and righteousness shall reign among you.*] For, that's in the day of Christs kingdom, the manifestation of the Gospel: when Christ reigns in our hearts by his Spirit, Dagon and the Ark cannot stand together; we cannot serve Christ and Belial. And as in the state of nature no good thing dwells within us, so when Christ rules in us, no evil thing can abide. *For every plant that my heavenly Father hath not planted shall be rooted up, and cast away into the fires of consumption or purification.* But how shall this come to pass, since we all find our selves so infinitely weak and foolish? I shall tell you. *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of heaven,* said Christ. It is impossible to nature, it is impossible to them that are given to vanity; it is impossible for them that delight in the evil snare. But Christ adds; *With men this is impossible, but with God all things are possible.* What we cannot do for our selves, God can do for us and with us. What Nature cannot do, the Grace of God can. So that the thing may be done, not indeed by our selves, but *gratia Dei mecum*, saith

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**S. Paul** ; God and man together can do it. But if it can be done any way that God hath put into our power, the consequent is this ; No mans good will shall be taken in exchange for the real and actual mortification of his sins. He that sins, and would fain not sin, but sin is present with him whether he will or no, let him take heed ; for the same is the *Law of sin*, and the *Law of death* (saith the Apostle ) and that mans heart is not right with God. For it is impossible men should pray for deliverance and not be heard, that they should labour and not be prosperous, unless they pray amiss, and labour falsely. Let no man therefore please himself with talking of great things, with perpetual conversation in pious discourses, or with ineffective desires of serving God. He that does not practise as well as he talks, and do what he desires, and what he ought to do, confesses himself to sin greatly against his conscience ; and it is a prodigious folly to think that he is a good man, because though he does sin, yet it was against his mind to do so. A mans conscience can never condemn him, if that be his excuse, to say that his conscience checkt him ; and that will be but a sad apology at the day of Judgement. Some men  
talk

talk like Angels, and pray with great fervor, *N.B.* and meditate with deep recesses, and speak to God with loving affections, and words of union, and adhere to him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened Fly, vexing themselves with their own reflexions. They are cruel in their bargains, unmerciful to their tenants, and proud as a Barbarian Prince. They are for all their fine words impatient of reproof, scornful to their Neighbours, lovers of money, supreme in their own thoughts, and submit to none; all their spiritual life they talk of, is nothing but spiritual fancy and illusion: they are still under the power of their passions, and their sin rules them imperiously, and carries them away infallibly. Let these men consider; there are some men think it impossible to do as much as they do. The common sweater cannot leave that vice and talk well; and these men that talk thus well, think they cannot do as well as they talk; but both of them are equally under the power of their respective sins, and are equally deceived, and equally not the servants of God. \* This is true; but it is equally as true; that there is no necessity for all this; for it ought,



Gal. 5. 16.

ought, and it may be otherwise if we please. For I pray be pleased to hear *S. Paul. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* There's your remedy. For the Spirit lusteth against the flesh, and the flesh against the Spirit, there's the cause of it, *ὅτι μὴ ποιεῖτε*, so that ye may not, or cannot do the things ye would. That's the blessed consequent and product of that cause. That is plainly, As there is a state of carnality ( of which *S. Paul* speaks in my Text ) so that in that state a man cannot but obey the flesh: so there is also a state of spirituality, when sin is dead, and righteousness is alive; and in this state the flesh can no more prevail, than the Spirit could do in the other.

\* Some men cannot choose but sin; for *the carnal mind is not subject to God, neither indeed can be* ( saith *S. Paul;* ) but there are also some men, that cannot endure any thing that is not good. It is a great pain for a temperate man to suffer the disorders of Drunkenness, and the shames of Lust are intolerable to a chaste and modest person. This also is affirmed by *S. John, Whosoever is born of God doth not commit sin, for his seed remaineth in him.* So that you see it is possible for

Rom. 8. 7.

1 Joh. 3. 9.

a good man not to commit the sin to which he is tempted; but the Apostle sayes more, *He doth not commit sin, neither indeed can he, because he is born of God.*

And this is agreeable to the words of our Blessed Saviour; *A corrupt tree cannot bring forth good fruit; and a good tree cannot bring forth evil fruit*, that is, as the child of Hell is carried to Sin *pleno impetu*, he does not check at it; he does it and is not troubled; so on the other side, a child of God is as fully convinced of righteousness, and that which is unrighteous is as hateful to him, as *Colocynths* to the taste, or the sharpest punctures to the Pupil of the eye. We may see something of this in common experiences. What man of ordinary prudence and reputation can be tempted to steal, or for what price would he be tempted to murder his friend? If we did hate all sins as we hate these, would it not be as easy to be as innocent in other instances, as most men are in these; and we should have as few Drunkards as we have thieves. In such as these, we do not complain in the words of my Text; *What I would not, that I do; and what I would, I do not.* Does not every good man overcome all the power of great sins? And can he

he by the Spirit of God and right reason,  
 by fear and hope conquer *Goliath*, and beat  
 the sons of the Giant, and can he not over-  
 come the little Children of *Gath*? or is it  
 harder to overcome a little sin than a great  
 one? Are not the temptations to little sins  
 very little, and yet are they greater and  
 stronger than a mighty grace? Could the  
 1 poor *Demoniack* that liv'd in the graves, by  
 the power of the Devil break his iron chains  
 2 in pieces, and cannot he who hath the Spi-  
 rit of God dissolve the chains of sin? *Through*  
*Christ that strengthens me, I can do all things,*  
*saith S. Paul. Satis sibi copiarum cum Publio*  
*Decio, & nunquam nimium hostium fore,* said  
*one in Livie*; which is best rendred by S.  
*Paul*; *If God be with us, who can be against*  
*us*? Nay there is an ὑπερικήμεν in S. Paul, *We*  
*are more than Conquerers*; for even amongst  
 an army of Conquerours there are degrees  
 of exaltation; and some serve God like the  
 Centurion, and some like S. Peter; some  
 like *Martha*, and some like *Mary*; μετ' ευκολίας  
 ἀπάσης, ἀντιπύων ἡ ἰδρύτων, all good men con-  
 quer their temptation, but some with more  
 ease, and some with a clearer victory; and  
 more than thus, *Non solum viperam terimus, sed*  
*ex ea antidotum conficimus,* we kill the Viper,  
 and

and make treacle of him, that is, not only !  
 escape from, but get advantages by temptations. But we commonly are more afraid than hurt. *Let us therefore lay aside every weight and the sin that doth so easily beset us;* Heb. 12: 1.  
 so we read the words of the Apostle: but S. Chrysostoms reddition of them is better; for the word *ἐνέχεται* is a perfect passive, and cannot signifie the strength and irresistibility of sin upon us; but the quite contrary: *ἐνέχεται ἀμαρτία* signifies the sin that is *N.B.*  
*so easily avoided,* as they that understand that language know very well. And if we were so wise and valiant as not to affright our selves with our own terrors, we should quickly find, that by the help of the Spirit of God, we can do more then we thought we could. It was said of Alexander, *Benignus est vana contemnere*, he did no great matter in conquering the Persian, because they were a pitiful and a soft people; only he understood them to be so, and was wise and bold enough not to fear such images, and men of clouts. But men in the matter of great sins and little, do as the Magicians of Ægypt; when Moses turned his rod into a Serpent it moved them not; but when they saw the Lice and the Flies, then they  
 K were

were afraid. We see that by the Grace of God we can escape great sins, but we start at Flies, and a bird out of a Bush disorders us: the Lyon in the way troubles us not; but a Frog and a Worm affrights us. Remember the saying of S. Paul, *Christ came to redeem to himself a Church, and to present it pure and spotless before the Throne of Grace;* and if you mean to be of this number, you must endeavour to be under this qualification, that is, (as Paul laboured to be) *void of offence both towards God, and towards Man.* And so I have done with the second Proposition; It is necessary that all sin great and little should be mortified and dead in us, and that we no longer abide in that state of slavery as to say, *The good that I would, I do not; but the evil that I would not, that I do.*

3. In the next place we are to inquire in what degree this is to be effected; for though in negatives properly there are no degrees, yet unless there be some allays in this Doctrine, it will not be so well, and it may be your experiences will for ever confute my Arguments. For *who can say that he is clean from his sin?* (said the Wiseman) and as our Blessed Saviour said, *He that is innocent,*



cent amongst you all, let him throw the first stone at the sinner and spare not.

To this I answer in the words of S. Gregory. All mans righteousness will be found to be unrighteous, if God should severely enter into judgment; but therefore even after our innocence we must pray for pardon, *ut qua succumbere discussa poterat, ex iudicis pietate convalescat*, that our innocence which in strictness of Divine judgment would be found spotted and stained, by the mercy of our Saviour may be accepted. S. Bernard expresses this well. *Nostri siqua est humilis iustitia, recta forsitan sed non pura*. Our humble righteousness is perhaps right in the eyes of God, but not pure, that is, accepted by his mercy, but it is such as dares not contend in judgment. For as no man is so much a sinner, but he sometimes speaks a good word, or does some things not ill; and yet that little good interrupts not that state of evil: so it is amongst very good men, from whom sometimes may pass something that is not commendable; and yet their heart is so habitually right towards God, that they will do nothing but (I do not say which God in justice cannot, but) which in mercy he will not impute to eternal condemnation.

It was the case of David; *He was a man after Gods own heart*; nay it is said, *he was blameless* *save in the matter of Uriah*; and yet we know he numbred the people, and God was angry with him and punished him for it: but because he was a good man and served God heartily, that other fault of his was imputed to him no further: God set a fine upon his head for it, but it was *salvo contempto*, the main stake was safe.

For concerning good men the question is not whether or no God could not in the rigour of justice blame their indiscretion, or impute a foolish word, or chide them for a hasty answer, or a careless action, for a less devout prayer, or weak hands, for a fearful heart, or a trembling faith. These are not the measures by which God judges his children; *for he knoweth whereof we are made, and he remembers that we are but dust*. But the question is, whether any man that is covetous or proud, false to his trust, or a Drunkard, can at the same time be a child of God? No certainly he cannot. But then we know that God judges us by Jesus Christ, that is, with the allays of mercy, with an eye of pardon, with the sentences of a Father, by the measures of a man, and by analogy to all our

unavoidable abatements. God could enter with us into a more severe judgment; but he would not; and no justice tied him from exercising that mercy. But according to the measures of the Gospel, he will judge every man according to his works. Now what these measures are is now the question. To which I answer first in general, and then more particularly.

I. In general thus. A Christians innocence is always to be measured by the plain lines and measures of the Commandments; but are not to be taken into account by uncertain and fond opinions, and the scruples of zealous and timorous persons. My meaning is this. Some men tell us that every natural inclination to a forbidden object is a sin; which they that believe, finding them to be natural, do also confess that such sins are unavoidable. But if these natural and first motions be sins, then a man sins whether he resist them, or resists them not, whether he prevails, or prevails not; and there is no other difference but this; he that fights not against, but always yields to his desires, sins greatest; and he that never yields but fights always, sins oftenest. But then, by this reckoning it will indeed be impossible to avoid

avoid millions of sins; because the very doing of our duty does suppose a sin. If God should impute such first desires to us as sins, we were all very miserable; but if he does not impute them, let us trouble our selves no further about them, but to take care that they never prevail upon us. Thus men are taught that they never say their prayers, but they commit a sin. Indeed that is true but too often; but yet it is possible for us by the Grace of God to please him in saying our prayers, and to be accepted of him. But indeed if God did proceed against us as we do against one another, no man could abide innocent for so much as one hour. But Gods judgement is otherwise: He inquires if the heart be right, if our labour be true, if we love no sin, if we use prudent and efficacious instruments to mortifie our sin, if we go about our Religion as we go about the biggest concerns of our life; if we be sincere and real in our actions and intentions. For this is the *ἀναμαρτία* that God requires of us all; this is that sinless state, in which if God does not find us, we shall never see his glorious face, and if he does find us, we shall certainly be saved by the blood of Jesus. For in the style of Scripture to be *εὐληθεύεις ἢ ἀπεόχοι*.

## Over the Body of Sin.

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*ἀνεγκρινοῖ* is the same thing; to be sincere, and to be without offence is all one. Thus David spake heartily, *I am utterly purposed that my mouth shall not offend; and thou shalt find no wickedness in me.* He that endeavours this, and hopes this, and does actions, and uses means accordingly, not being deceived by his own false heart, nor abused by evil propositions, this man will stand upright in the Congregations of the Just; and though he cannot challenge Heaven by merit, yet he shall receive it as a gift, by promise and by grace. *Lex nos innocentes esse jubet, non curiosos*, said Seneca. For God takes no judgment of us by any measures; but of the Commandment without, and the heart and the conscience within; but he never intended his Laws to be a snare to us, or to entrap us with consequences and dark interpretations, by large deductions and witty similitudes of faults; but he requires of us a sincere heart and a hearty labour in the work of his Commandments: he calls upon us to avoid all that which his Law plainly forbids, and which our consciences do condemn. This is the general measure. The particulars are briefly these.

1. Every Christian is bound to arrive at



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at that state, that he have remaining in him no habit of any sin whatsoever. Our old man must be crucified; the body of sin must be destroyed; he must no longer serve sin; sin shall not have the dominion over you. All these are the Apostles words; that is plainly, as I have already declared, you must not be at that pass, that though ye would avoid sin ye cannot. For he that is so, is a most perfect slave, and Christs freed man cannot be so. Nay, he that loves sin, and delights in it, hath no liberty indeed, but he hath more shew of it, than he that obeys it against his will.

— *Libertatis servaveris umbram,*  
*Si quicquid jubeare velis*—.

He that loves to be in the place, is a less prisoner, than he that is confined against his will.

2. He that commits any one sin by choice and deliberation is an enemy to God, and is under the dominion of the flesh. In the case of deliberate sins one act does give the denomination; he is an Adulterer that so much as once foully breaks the holy Laws of Marriage. *He that offends in one is guilty*  
of

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of all, saith S. James, S. Peters Denial, and Davids Adultery had passed on to a fatal issue, if the metcy of God, and a great repentance had not interceded. But they did so no more, and so God restored them to Grace and Pardon. And in this sense are the words of S. John, ὁ ποιῶν τὴν ἀμαρτίαν, <sup>1 Joh. 3. 8.</sup> he that does a sin is of the Devil, and he that is born of God ἀμαρτίαν ἔποιεῖ, he does not commit a sin; he chooses none, he loves none, he endures none; *talia quæ non faciet bonæ fidei & spei Christianus*; they do no great sin, and love no little one. A sin chosen and deliberately done, is, as Tertullians expression is, *crimen devoratorium salutis*; it devours salvation. For as there are some sins which can be done but once; as a man can kill his Father but once, or himself but once; so in those things which can be repeated, a perfect choice is equivalent to a habit, it is the same in principle, that a habit is in the product. In short he is not a child of God, that knowingly and deliberately chooses any thing that God hates.

3. Every Christian ought to attain to such a state of life, as that he never sin, not only by a long deliberation, but also not by passion. I do not say that he is not a

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good

good Christian, who by passion is suddenly surpriz'd and falls into folly; but this I say, that no passion ought to make him choose a sin. For let the sin enter by anger or by desire, it is all one, if the consent be gain'd. It is an ill sign if a man, though on the sudden, consents to a base action. Thus far every good man is tied, not only to endeavour, but to prevail against his Sin.

4. There is one step more; which if it be not actually effected, it must at least be greatly endeavour'd; and the event be left to God: and that is, that we strive for so great a dominion over our sins and lust, as that we be not surpriz'd on a sudden. This indeed is a work of time, and it is well if it be ever done; but it must alwayes be endeavour'd. But in this particular, even good men are sometimes unprosperous. *S. Epiphanius* and *S. Chrysostom* grew once into choler, and they past too far, and lost more then their argument, they lost their reason, and they lost their patience: and *Epiphanius* wished that *S. Chrysostom* might not die a Bishop; and he in a peevish exchange wished that *Epiphanius* might never return to his Bishoprick; when they had forgotten their foolish anger, God remem-

membred it, and said *Amen* to both their cursed speakings. Nay, there is yet a greater example of humane frailty. *S. Paul* and *Barnabas* were very holy persons, but once in a heat they were both to blame, they were peevish and parted company. This was not very much: but God was so displeased, even for this little Fly in their Box of Oyntment, that their story sayes, they never saw one anothers face again. These earnest emissions and transportations of passion do sometime declare the weakness of good men; but that even here we ought at least to endeavour to be more than Conquerors appears in this, because God allows it not, and by punishing such follies does manifest that he intends that we should get victory over our suddain passions, as well as our natural lusts. And so I have done with the third inquiry, in what degree God expects our innocence; and now I briefly come to the last particular, which will make all the rest practicable; I am now to tell you how all this can be effected, and how we shall get free from the power and dominion of our sins.

4. The first great instrument is Faith. He that hath Faith like a grain of Mustard

seed can remove mountains; the mountains of sin shall fall flat at the feet of the Faithful man, and shall be removed into the sea, the Sea of Christs blood and penitential waters. *Faith overcometh the world*, saith S. John; and *walk in the Spirit*, and ye shall not fulfil the lusts of the flesh: there are two of our enemies gone; the world and the flesh, by Faith and the Spirit, by the Spirit of Faith; and as for the Devil, *put on the shield of Faith*, and *resist the Devil*, and he will flee from you, saith the Apostle; and the powers of sin seem insuperable to none, but to them that have not Faith; we do not believe that God intends we should do what he seems to require of us; or else we think that though Gods grace abounds, yet sin must superabound expressly against the saying of S. Paul, or else we think that the evil spirit is stronger than the good Spirit of God. Hear what S. John saith, *My little children, ye are of God, and have overcome the evil one; for the Spirit that is in you is greater than that which is in the world.* Believest thou this? If you do, I shall tell you what may be the event of it. When the father of the boy, possessed with the Devil, told his sad story to Christ; he said; *Master if thou canst do any*

1 Joh. 4. 4.

Mark. 9. 23.



## Over the Body of Sin.

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*any thing, I pray help me.* Christ answered him, *If thou canst believe, all things are possible to him that believeth.* N. B. And therefore if you do believe this, go to your prayers, and go to your guards, and go to your labour; and try what God will do for you. For whatsoever things ye desire, when ye pray, believe that ye shall receive them, and ye shall have them. Now consider; Do not we every day pray in the Divine Hymn called *Te Deum, Vouchsafe, O Lord, to keep us this day without sin*? And in the Collect at morning prayer, [*and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do alwayes that which is righteous in thy sight?*] Have you any hope, or any faith when you say that Prayer? And if you do your duty as you can, do you think the failure will be on Gods part? Fear not that; if you can trust in God, and do accordingly; *though your sins were as scarlet, yet they shall be as white as snow, and pure as the feet of the holy Lamb.* Only let us forsake all those weak propositions which cut the nerves of faith, and make it impossible for us to actuate all our good desires, or to come out from the power of sin.

2. He

*The Christians Conquest*

2. He that would be free from the slavery of Sin, and the necessity of sinning must alwayes watch. I, that's the point; but who can watch alwayes? Why every good man can watch alwayes: and that we may not be deceived in this, let us know, that the running away from a temptation is a part of our watchfulness, and every good employment is another great part of it, and a laying in provisions of Reason and Religion before hand, is yet a third part of this watchfulness; and the conversation of a Christian is a perpetual watchfulness; not a continual thinking of that one, or those many things which may indanger us; but it is a continual doing something directly or indirectly against sin. He either prayes to God for his Spirit, or relies upon the promises, or receives the Sacrament, or goes to his Bishop for Counsel and a Blessing, or to his Priest for Religious offices, or places himself at the feet of good men to hear their wise sayings, or calls for the Churches prayers, or does the duty of his calling, or actually resists Temptation, or frequently renews his holy Purposes, or fortifies himself by Vows, or searches into his Danger by a daily examination; so that in the whole he is for ever upon his guards.

\* This

\* This duty and caution of a Christian is like watching lest a man cut his finger. Wise men do not often cut their fingers, and yet every day they use a knife; and a mans eye is a tender thing, and every thing can do it wrong, and every thing can put it out; yet because we love our eyes so well, in the midst of so many dangers, by Gods providence and a prudent natural care, by winking when any thing comes against them, and by turning aside when a blow is offered, they are preserved so certainly, that not one man in ten thousand does by a stroke lose one of his eyes in all his life time. If we would transplant our natural care to a spiritual caution, we might by Gods grace be kept from losing our souls, as we are from losing our eyes; and because a perpetual watchfulness is our great defence, and the perpetual presence of Gods grace is our great security, and that this Grace never leaves us, unless we leave it, and the precept of a daily watchfulness is a thing not only so reasonable, but so many easy wayes to be performed, we see upon what terms we may be quit of our sins, and more than Conquerors over all the enemies & impediments of Salvation.

3. If you would be in the state of the

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## The Christians Conquest

*Liberty of the Sons of God*, that is, that you may not be servants of sin in any instance; be sure in the mortifications of sin, willingly or carelessly to leave no remains of it, no nest-egg, no principles of it, no affections to it; if any thing remains, it will prove to us as Manna to the sons of *Israel* on the second day, *it will breed worms and stink*. Therefore labour against every part of it, reject every proposition that gives it countenance; pray to God against it all; and what then? Why then, *Ask and you shall have* (said Christ.) Nay, say some; it is true; you shall be heard; but in part only; for God will leave some remains of sin within us, lest we should become proud by being innocent. So vainly do men argue against Gods goodness and their own blessings and Salvation, *μὴ πλείονα τέχνης ἢ παροικίης, ἢ πραγματείας ἀπόλλυται*, (as *S. Basil* sayes) they contrive witty arts to undo themselves, being intangled in the periods of ignorant disputations. But as to the thing it self, if by the remains of sin they mean the propensities and natural inclinations to forbidden objects; there is no question but they will remain in us so long as we bear our flesh about us, and surely that is a great argu-

argument to make us humble. But these are not the sins which God charges on his people. But if by remains we mean any part of the habit of sin, any affection, any malice or perverseness of the Will; then it is a contradiction to say that God leaves in us such remains of Sin, lest by innocence we become Proud. For how should Pride spring in a mans heart, if there be no remains of Sin left? And is it not the best, the surest way to cure the Pride of our hearts by taking out every root of bitterness, even the root of Pride it self? Will a Physician purposely leave the Reliques of a disease, and pretend he does it to prevent a relapse? And is it not more likely he will relapse, if the sickness be not wholly cured? \* But besides this; If God leaves any remains of Sin in us, what remains are they, and of what sins? Does he leave the remains of Pride? If so; that were a strange cure to leave the remains of Pride in us to keep us from being proud. But if not so; but that all the remains of Pride be taken away by the grace of God blessing our endeavours; what danger is there of being proud, the remains of which Sin are by the grace of God wholly taken away? But then, if the Pride of the heart

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be cured, which is the hardest to be remov'd, and commonly is done last of all, who can distrust the power of the Spirit of God, or his goodness, or his promises, and say that God does not intend to cleanse his Sons and Servants from all unrighteousness; and according to *S. Pauls prayer, keep their bodies and souls, and spirits, unblameable to the coming of the Lord Jesus.* But however, let God leave what remains he please; all will be well enough on that side, but let us be careful, as far as we can, that we leave none: lest it be severely imputed to us, and the fire break out and consume us.

4. Let us without any further question, put this argument to a material issue; let us do all that we can do, towards the destruction of the whole body of sin; but let us never say we cannot be quit of our Sin till we have done all that we can do towards the mortification of it. For till that be done, how can any man tell where the fault lies, or whether it can be done or no. If any man can say that he hath done all that he could do, and yet hath failed of his duty; if he can say truly, that he hath endured as much as is possible to be endured, that he hath watched alwayes, and never nodded, when  
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he could avoid it, that he hath loved as much as he could love, that he hath waited till he can wait no longer ; then indeed, if he sayes true, we must confess that it is not to be understood. But is there any man in the World that does all that he can do? If there be, that man is blameless ; if there be not, then he cannot say but it is his own fault that his sin prevails against him. *N.B.* It is true that no man is free from sin ; but it is as true, that no man does as much as he can against it : and therefore no man must go about to excuse himself by saying, no man is free from his sin ; and therefore no man can be ; no not by the powers of grace : for he may as well argue thus, No man does do all that he can do against it ; and therefore it is impossible he should do what he can do. — The argument is apparently foolish, and the excuse is weak, and the deception visible, and sin prevails upon our weak arguings ; but the consequence is plainly this, When any man commits a sin, he is guilty before God ; and he cannot say he could not help it, and God is just in punishing every sin, and very merciful when he forgives us any : but he that sayes he cannot avoid it, that he cannot overcome his lust, confesses himself a

servant of Sin, and that he is not yet redeemed by the blood of the Holy Lamb.

5. He that would be advanced beyond the power and necessity of sinning must take great caution concerning his thoughts and secret desires. *For lust when it is conceived bringeth forth sin*; but if it be suppressed in the conception, it comes to nothing: but we find it hard to destroy the Serpent when the egg is hatched into a Cockatrice. The thought is ἀμαρτυρία ἀμαρτία; no man takes notice of it, but lets it alone till the sin be too strong, and then we complain

Ille laudatur,  
qui ut cape-  
rint statim  
interficat cogi-  
tata, & al-  
lidit ad pe-  
ccatum.

we cannot help it. *Nolo finas cogitationem crescere.* Suffer not your thoughts to grow

up. For they usually come ἀχρόνως, ἀπροεγμενώς, (as S. Basil sayes) suddenly, and easily, and without business; but take heed that you nurse them not; but if you chance to stumble, mend your pace; and if you nod, let it awaken you; for he only can be a good man, that raises himself up at the first trip, that strangles his sin in the birth. τοιαῦται τῇ ἁγίῳ ψυχῇ, πρὶν ἢ πρὸς ἀνίστασθαι, Good men rise up again, even before they fall, saith S. Chrysostom. Now I pray consider, that when sin is but in the thought, it is easily suppressed; and if it be stopt there

there, it can go no further; and what great mountain of labour is it then to abstain from our sin? Is not the Adultery of the eye easily cured by shutting the eye-lid? and cannot the thoughts of the heart be turned aside by doing business, by going into company, by reading or by sleeping? A man may divert his thoughts by shaking of his head, by thinking any thing else, by thinking nothing. *Da mihi Christianne* (saith S. Austin) *& intelligis quod dico.* Every man that loves God understands this, and more than this to be true. Now if things be thus, and that we may be safe in that which is supposed to be the hardest of all; we must needs condemn our selves, and lay our faces in the dust when we give up our selves to any sin; we cannot be justified by saying we could not help it. For as it was decreed by the Fathers of the *African* Council ad. *Hoc etiam secundum fidem Catholicam credimus, &c.* This we believe according to the Catholick Faith, that have received Baptismal Grace, all that are baptiz'd by the aid and cooperation of Christ, must and can (if they will labour faithfully) perform and fulfil those things which belong unto salvation.

6. And lastly. If sin hath gotten the power of any one of us, consider in what degree the sin hath prevailed. If but a little, the battel will be more easy, and the victory more certain ; but then be sure to do it thoroughly, because there is not much to be done. But if sin hath prevailed greatly, than indeed you have very much to do, therefore begin betimes, and defer not this work till old age shall make it extremely difficult, or death shall make it impossible.

*Nam quamvis prope te, quamvis temone sub  
uno*

*Vertentem sese frustra sectabere cantum,  
Cum rota posterior curras, & in axe secun-  
do.*

If thou beest cast behind; if thou hast neglected the duties of thy vigorous age, thou shalt never overtake that strength; the hinder wheel, though bigger than the former, and measures more ground at every revolution; yet shall never overtake it: and all the second counsels of thy old age, though undertaken with greater resolution, and acted with the strengths of fear and need, and pursued with more pertinacious purposes  
than



than the early repentances of young men, yet shall never overtake those advantages - which you lost when you gave your youth to folly, and the causes of a sad repentance.

However if you find it so hard a thing to get from the power of one master-sin, if an old Adulterer does dote, if an old Drunkard be further from remedy than a young sinner, if Covetousness grows with old age, if ambition be still more Hydropick and grows more thirsty for every draught of honour, you may easily resolve that old age, or your last sickness is not so likely to be prosperous in the mortification of our long prevailing sins. Do not all men desire to end their dayes in Religion, to dye in the arms of the Church, to expire under the conduct of a religious man? when ye are sick or dying, then nothing but prayers and sad complaints, and the groans of a tremulous repentance, and the faint labours of an almost impossible mortification: then the dispised Priest is sent for, then he is a good *N.B.* man, and his words are Oracles, and Religion is truth, and sin is a load, and the sinner is a fool: then we watch for a word of comfort from his mouth, as the fearful Pri-

Prisoner for his fate upon the Judges answer. That which is true then, is true now; and therefore to prevent so intolerable a danger, mortifie your sins betime, for else you will hardly mortifie it at all. Remember that the snail outwent the Eagle and won the goal, because she set out betimes.

To sum up all, every good man is a new Creature, and Christianity is not so much a Divine institution, as a Divine frame and temper of Spirit, which if we heartily pray for, and endeavour to obtain, we shall find it as hard and as uneasie to sin against God, as now we think it impossible to abstain from our most pleasing sins. For as it is in the Spermatick vertue of the heavens, which diffuses it self Universally upon all sublunary bodies, and subtilly insinuating it self into the most dull and unactive Element produces Gold and Pearls; Life and motion, and brisk activities in all things that can receive the influence and heavenly blessing; so it is in the Holy Spirit of God, and the word of God and the grace of God, which *S. John* calls the seed of God, it is a law of righteousness, and it is a law of the Spirit of Life, and changes nature into Grace, and dulness into

into zeal, and fear into love, and sinful habits into innocence, and passes on from grace to grace, till we arrive at the full measures of the stature of Christ, and into the perfect liberty of the sons of God; so that we shall no more say, The evil that I would not that I do; but we shall hate what God hates, and the evil that is forbidden we shall not do, not because we are strong of our selves, but because Christ is our strength, and he is in us, and Christs strength shall be perfected in our weakness, and his grace will be sufficient for us: and he will of his own good pleasure work in us, not only to will, but also to do, *velle & perficere* saith the Apostle, to will and to do it thoroughly, and fully, being sanctified throughout, to the glory of his Holy name, and the eternal salvation of our Souls, through Jesus Christ our Lord, to whom with the Father, &c,

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FIDES





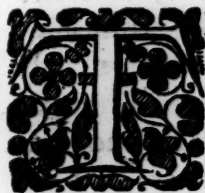
# FIDES FORMATA,

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Faith working by Love.

JAMES II. 24.

*You see then, how that by works a Man  
is justified, and not by Faith only.*



**H**at we are *justified by Faith*, \* Rom. 3. 28.  
S. Paul \* tells us, that we are 4. 5. 9. 1. 10.  
also *justified by works*, we are 10. Gal. 2.  
told in my Text, and both 16.  
may be true. But that this  
justification is wrought by Faith without  
works, *to him that worketh not but believeth*,  
(saith S. Paul; ) that this is not wrought  
without works; S. James is as expresse for  
his negative, as S. Paul was for his affirma-  
tive, and how both these should be true,  
is something harder to unriddle. But *affir-  
manti incumbit probatio*, he that affirms must

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prove;



prove; and therefore S. Paul proves his Doctrine by the example of *Abraham*, to whom faith was imputed for righteousness; and therefore not by works. And what can be answered to this? Nothing but this, that S. *James* uses the very same argument, to prove that our justification is by works also. [ *For our Father Abraham was justified by works, when he offered up his son Isaac.* ] Now which of these sayes true? Certainly both of them; but neither of them have been well understood; insomuch that they have not only made divisions of heart among the faithful, but one party relies on faith to the disparagement of good life; and the other makes works to be the main ground of our hope and confidence, and consequently to exclude the efficacy of faith. The one makes Christian Religion a lazy and unactive institution; and the other, a bold presumption on our selves; while the first tempts us to live like Heathens, and the other recalls us to live the life of Jews, while one sayes *I am of Paul*, and another, *I am of S. James*, and both of them put it in danger of evacuating the institution and the death of Christ; one looking on Christ only as a law-giver, and the other only as a Saviour.

James 2. 21.

viour. The effects of these are very sad, and by all means to be diverted by all the wise considerations of the Spirit.

My purpose is not with subtile arts to reconcile them that never disagreed; the two Apostles spake by the same Spirit, and to the same last design, though to differing intermedial purposes; but because the great end of Faith, the design, the definition, the State, the Oeconomy of it, is that all believers should not live according to the flesh, but according to the Spirit; before I fall to the close handling of the Text, I shall premise some preliminary considerations to prepare the way of holiness, to explicate the differing senses of the Apostles, to understand the question and the duty, by removing the causes of the vulgar mistakes of most men in this Article, and then proceed to the main inquiry.

I. That no man may abuse himself or others by mistaking of hard words, spoken in mystery, with allegorical expressions to secret senses, wrapt up in a cloud; such as are [Faith, and Justification, and Imputation, and Righteousness, and Works] be pleased to consider that the very word Faith is in Scripture infinitely ambiguous, in so much.

much that in the Latin Concordances of *S. Hieroms Bible* published by *Robert Stephens*, you may see no less than twenty two several senses and acceptations of the word Faith, set down with the several places of Scripture referring to them. To which if out of my own observation I could add no more, yet these are an abundant demonstration, that whatsoever is said of the efficacy of Faith for Justification, is not to be taken in such a sense as will weaken the necessity, and our carefulness of good life, when the word may in so many other senses be taken to verifie the affirmation of *S. Paul*, of Justification by Faith, so as to reconcile it to the necessity of Obedience.

2. As it is in the word Faith, so it is in works; for by works is meant sometimes the thing done, sometimes the labour of doing, sometimes the good will; it is sometimes taken for a state of good life, sometimes for the Covenant of works; it sometimes means the works of the Law, sometimes the works of the Gospel; sometimes it is taken for a perfect, actual, unsinning obedience, sometimes for a sincere endeavour to please God; sometimes they are meant to be such which can challenge the reward as of Debt, sometimes

times they mean only a disposition of the person to receive the favour and the grace of God. Now since our good works can be but of one kind, for ours cannot be meritorious, ours cannot be without sin all our life, they cannot be such as to need no repentance, it is no wonder if we must be justified without works in this sense; for by such works no man living can be justified. And these *S. Paul* calls the works of the Law, and sometimes he calls them our righteousness, and these are the Covenant of works. But because we came into the world to serve God, and God will be obeyed, and Jesus Christ came into the world to save us from sin, and to *redeem to himself a people zealous of good works*, and hath to this purpose revealed to us all his Fathers will, and destroyed the works of the Devil, and gives us his holy Spirit; and by him we shall be justified in this obedience; therefore when works, signifie a sincere, hearty endeavour to keep all Gods commands out of a belief in Christ, that if we endeavour to do so, we shall be helped by his grace, and if we really do so we shall be pardoned for what is past, and if we continue to do so, we shall receive a Crown of Glory, therefore it is no wonder that

that it is said we are to be justified by works; alwayes meanings not the works of the law, that is, works that are meritorious; works that can challenge the reward; works that need no mercy, no repentance, no humiliation, and no appeal to grace and favour, but alwayes meaning, works that are an obedience to God by the measures of good will, and a sincere endeavour, and the faith of the Lord Jesus.

3. But thus also it is in the word [Justification.] For God is justified, and wisdom is justified, and man is justified, and a sinner is not justified as long as he continues in sin, and a sinner is justified when he repents, and when he is pardoned; and an innocent person is justified when he is declared to be no criminal, and a righteous man is justified when he is saved, and a weak Christian is justified when his imperfect services are accepted for the present, and himself thrust forward to more grace; and he that is justified may be justified more; and every man that is justified to one purpose is not so to all, and faith in divers senses gives justification in as many; and therefore though to every sense of Faith there is not alwayes a degree of justification in any; yet when the faith is such, that justification is the product



duct and correspondent, as that Faith may be imperfect, so the justification is but begun, and either must proceed further, or else as the faith will dy, so the justification will come to nothing. The like observation might be made concerning imputation and all the words used in this question, but these may suffice till I pass to other particulars.

4. Not only the word Faith, but also charity and godliness, and religion signifie sometimes particular graces, and sometimes they suppose Universally, and mean conjunctions and Unions of graces, as is evident to them that read the Scriptures with observation. Now when justification is attributed to Faith, or Salvation to godliness, they are to be understood in the aggregate sense: for that I may give but one instance of this; when *S. Paul* speaks of faith as it is a particular grace and separate from the rest, he also does separate it from all possibility of bringing us to Heaven; *Though I have all Faith, so that I could remove Mountains, and have no charity, I am nothing.* When Faith includes charity, it will bring us to Heaven; when it is alone, when it is without charity, it will do nothing at all. 1 Cor: 13: 2:

5. Neither can this *οτις μωρον* be saved by  
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saying,

saying, that though Faith alone does justify, yet when she does justify she is not alone; but good works must follow: for this is said to no purpose. 1. Because if we be justified by faith alone, the work is done, whether charity does follow or no, and therefore that want of charity cannot hurt us. 2. There can be no imaginable cause why charity and obedience should be at all necessary, if the whole work can be done without it. 3. If obedience and charity be not a condition of our Salvation, than it is not necessary to follow faith; but if it be, it does as much as faith, for that is but a part of the condition. 4. If we can be sav'd without charity and keeping the Commandments, what need we trouble our selves for them: if we cannot be saved without them, then either faith without them does not justify, or if it does, we are never the better, for we may be damned for all that justification.

The Consequent of these observations is briefly this.

1. That no man should fool himself by disputing about the Philosophy of Justification, and what causality faith hath in it; and whether it be the act of faith that justifies.

fies, or the habit? Whether faith as a good work, or faith as an instrument? Whether Faith as it is Obedience, or faith as it is an access to Christ? Whether as a hand, or as a heart? Whether by its own innate virtue, or by efficacy of the object? Whether as a sign, or as a thing signified? Whether by introduction, or by perfection? Whether in the first beginnings, or in its last and best productions? Whether by inherent worthiness, or adventitious imputation? *Uberius ista quaeso, &c.* (that I may use the words of Cicero) *hac enim spinosiora prius, ut confiteor, me cogunt quam ut assentiar.* These things are knotty and too intricate to do any good; they may amuse us, but never instruct us; and they have already made men careless and confident, disputative and troublesome, proud and uncharitable, but neither wiser nor better. Let us therefore leave these weak wayes of troubling our selves or others, and directly look to the Theology of it, the direct duty, the end of Faith, and the work of Faith, the conditions and the instruments of our Salvation, the just foundation of our hopes, how our faith can destroy our sin, and how it can unite us unto God; how by it we can be

*Inscul. 1.*

made Partakers of Christs death, and imitators of his life. For since it is evident by the premises, that this article is not to be determined or relyed upon by arguing from words of many significations; we must walk by a clearer light, by such plain sayings and Dogmatical Propositions of Scripture which evidently teach us our duty, and place our hopes upon that which cannot deceive us, that is, which require Obedience, which call upon us to glorifie God, and to do good to men, and to keep all Gods Commandments, with diligence and sincerity.

For since the end of our faith is that we may be Disciples and Servants of the Lord Jesus, advancing his Kingdom here, and partaking of it hereafter, since we are commanded to believe what Christ taught, that it may appear as reasonable as it is necessary to do what he hath commanded, since Faith and works are in order one to the other, it is impossible that Evangelical Faith, and Evangelical works should be opposed one to the other in the effecting of our Salvation. So that as it is to no purpose for Christians to dispute whether we are justified by Faith or the works of the law, that is the Covenant of works without the help of Faith and the

the auxiliaries and allowances of mercy on Gods part, and repentance on ours; because no Christian can pretend to this: so it is perfectly foolish to dispute whether Christians are to be justified by Faith, or the works of the Gospel; for I shall make it appear that they are both the same thing. No man disparages faith but he that sayes, Faith does not work righteousness; for he that sayes so, sayes indeed it cannot justify: for he sayes that faith is alone; it is faith only, and the words of my Text are plain; you see (saith *S. James*) that is, it is evident to your sense, it is as clear as an ocular demonstration, *that a man is justified by works and not by Faith only.*

My Text hath it in these two Propositions; a negative and an affirmative. The negative is this, 1. By Faith only a man is not justified. The affirmative, 2. By works also a man is justified.

When I have briefly discoursed of these; I shall only adde such practical considerations as shall make the Doctrines useful, and tangible, and material.

1. By faith only a man is not justified. By faith only, here is meant, faith without Obedience. For what do we think of those  
that



that detain the faith in Unrighteousness? they have faith, they could not else keep it in so ill a Cabinet, but yet the Apostle reckons them amongst the Reprobates; for the *abominable, the Reprobates and the disobedient* are all one; and therefore such persons for all their faith shall have no part with faithful *Abraham*: for none are his Children but they that *do the works of Abraham*. *Abraham's faith without Abraham's works is nothing*: for of him *that hath faith, and hath not works*. S. James asks, *Can Faith save him?* Meaning that it is impossible. For what think we of those that did miracles in Christs name, and in his name cast out Devils? Have not they Faith? Yes, *omnem fidem*, all faith, that is alone, for they could remove Mountains; but yet to many of them Christ will say, *Depart from me ye workers of iniquity, I know you not*. Nay at last, what think we of the Devils themselves? have not they faith? yes, and this faith is not *fides miraculorum* neither, but it is an Operative faith, it works a little; for it makes them tremble; and it may be that is more than thy faith does to thee: and yet dost thou hope to be saved by a faith that does less to thee, than the Devils faith

faith does to him? That's impossible. For *Faith without works is dead*; faith S. James. It is *mannus arida* faith S. Austin, it is a wither'd hand, and that which is dead cannot work the life of grace in us, much less obtain eternal life for us. In short, a man may have faith, and yet do the works of unrighteousness; he may have faith and be a Devil, and then what can such a faith do to him or for him? It can do him no good in the present constitution of affairs. S. Paul, from whose mistaken words much noise hath been made in this question, is clear in this particular. *Nothing in Christ Jesus can avail*, Gal. 5. 6. *but Faith working by Charity*; that is, as he expounds himself once and again; *nothing but a new creature, nothing but keeping the Commandments of God*. If faith be defin'd to be any thing that does not change our natures, and make us to be a new Creation unto God; if keeping the Commandments be not in the definition of faith, it avails nothing at all. Therefore deceive not your selves; they are the words of our Blessed Lord himself; *Not every one that saith unto me Lord, Lord*, that is, not every one that confesses Christ, and believes in him, calling Christ Master and Lord shall be sav'd, *but*

Gal. 6. 25.  
1 Cor. 7. 19.

## Fides Formata,

*but he that doth the will of my Father which is in Heaven.* These things are so plain, that

they need no Commentary; so evident, that they cannot be denied: and to these I add

but this one truth: that faith alone without a good life is so far from justifying a sinner,

that it is one of the greatest aggravations of his condemnation in the whole World. For

no man can be so greatly damned as he that hath faith; for unless he knows his masters

will; that is, by faith be convinced, and assents to the revelations of the will of God,

*he can be beaten but with few stripes:* but he that believes hath no excuse, he is *αἰσχροκατακρι-*

*τος*, condemn'd by the sentence of his own heart, and therefore *πολλὰς πληγὰς*, many

stripes, the greater condemnation shall be his portion. Natural reason is a light to

the Conscience, but faith is a greater, and therefore if it be not followed, it damns

deeper than the Hell of the Infidels and un-instructed. And so I have done with the

Negative Proposition of my Text; a man is not justified by faith alone, that is, by

faith which hath not in it Charity and Obedience.

2. If faith alone will not do it, what will?

The affirmative part of the Text answers;  
not

not faith alone; but works must be an ingredient: a man is justified by works; and that is now to be explicated and prov'd. It will be absolutely to no purpose to say that faith alone does justify, if when a man is justified, he is never the nearer to be sav'd. Now that without Obedience no man can go to Heaven, is so evident in holy Scripture, that he that denies it, hath no faith. *There is no peace saith my God unto the wicked; and I will not justify a sinner,* saith God; unless faith purges away our sins it can never justify. Let a man believe all the revelations of God, if that belief ends in its self and goes no further, it is like physick taken to purge the stomach; if it do not work, it is so far from bringing health, that it self is a new sickness. Faith is a great purger and purifier of the soul, *purifying your hearts by Faith,* saith the Apostle. It is the best physick in the World for a sinful soul, but if it does not work, it corrupts in the stomach, it makes us to rely upon weak Propositions and trifling confidences, it is but a dreaming *μὴ πολλῆς φαντασίας*, a Phantastick dream, and introduces Pride or superstition, swelling thoughts and presumptions of the Divine favour. But what saith the Apostle? *Follow*

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Peace

Heb. 12. 14. *Peace with all men, and holiness, without which no man can see God.* Mark that. If faith does not make you charitable and holy, talk no more of justification by it, for you shall never see the glorious face of God. Faith indeed is a title and relation to Christ; it is a naming of his names, but what then? Why than faith the Apostle, *Let every one that nameth the name of Christ depart from iniquity.*

For let any man consider, can the Faith of Christ, and the hatred of God stand together? Can any man be justified that does not love God? Or can any man love God and sin at the same time? And does not he love sin that falls under its temptation, and obeyes it in the lusts thereof, and delights in the vanity, and makes excuses for it, and returns to it with passion, and abides with pleasure? This will not do it; such a man cannot be justified for all his believing. But therefore the Apostle shews us a more excellent way: *This is a true saying, and I will that thou affirm constantly, that they who have believed in God, be careful to maintain good works.* The Apostle puts great force on this Doctrine, he arms it with a double Preface; the saying is true, and it is.

Titus 3. 8.



is to be constantly affirmed; that is, it is not only true, but necessary; it is like *Pharaoh's* dream doubled, because it is bound upon us by the decree of God, and it is unalterably certain, that every believer must do good works, or his believing will signifie little; nay more than so, every man must be careful to do good works, and more yet; he must carefully maintain them, that is, not do them by fits and interrupted returns, but *μεγιστάκις* to be incumbent upon them, to dwell upon them, to maintain good works, that is, to persevere in them. But I am yet but in the general; be pleased to go along with me in these particular considerations.

1. No mans sins are pardoned, but in the same measure, in which they are mortified, destroyed and taken away; so that if faith does not cure our sinful Natures it never can justify, it never can procure our pardon. And therefore it is, that as soon as ever faith in the Lord Jesus was preached, at the same time also they preached repentance from dead works: in so much that *S. Paul* reckons it among the fundamentals and first Principles of Christianity; nay, the Baptist preached repentance and amendment

Heb. 6. 1.

of life as a preparation to the faith of Christ. And I pray consider; can there be any forgiveness of sins without repentance? But if an Apostle should preach forgiveness to all that believe, and this belief did not also mean that they should repent and forsake their sin, the Sermons of the Apostle would make Christianity nothing else but the Sanctuary of *Romulus*, a device to get together all the wicked people of the world, and to make them happy without any change of manners. Christ came to other purposes; 1 John 3. 8. he came *to sanctifie us and to cleanse us by his Word*; the word of faith was not for it self, but was a design of holiness, and the very Eph. 5. 25. Tit. 2. 11. *grace of God did appear*, for this end; that *teaching us to deny all ungodliness and worldly lusts, we should live holily, justly, and soberly in this present World*; he came to gather a People together; not like *Dauids* army, when *Saul* pursued him, but the armies of the Lord, *a faithful people, a chosen generation*; and what is that? The Spirit of God adds, *a People zealous of good works*. Now as Christ prov'd his power to forgive sins by curing the poor mans palsie; because a man is never pardoned but when the punishment is removed, so the great act of justification  
of

of a sinner, the pardoning of his sins, is then only effected, when the spiritual evil is taken away: that's the best indication of a real and an eternal pardon; when God takes away the hardness of the heart, the love of sin, the accursed habit, the evil inclination, the sin that doth so easily beset us: and when that is gone, what remains within us that God can hate? Nothing staves behind, but Gods creation, the work of his own hands, the issues of his holy Spirit. The faith of a Christian is *πίστεως ἀμάρτανος ἀναστροφή*, it destroyes the whole body of sin; and to suppose that Christ pardons a sinner, whom he doth not also purge and rescue from the dominion of sin, is to affirm that he justifies the wicked, that he calls good evil, and evil good, that he delights in a wicked person, that he makes a wicked man all one with himself; that he makes the members of a harlot at the same time also the members of Christ. But all this is impossible, and therefore ought not to be pretended to by any Christian. Severe are those words of our Blessed Saviour, *Every plant* John 15. 2: *in me that beareth not fruit he taketh away.* Faith ingrafts us into Christ; by faith we are inserted into the vine; but the plant that is

is ingrafted, must also be parturient and fruitful, or else it shall be quite cut off from the root, and thrown into the everlasting burning. And this is the full and plain meaning of those words so often used in Scripture for the magnification of faith, *The just shall live by Faith.* No man shall live by faith but the just man, he indeed is justified by faith, but no man else; the unjust and the unrighteous man hath no portion in this matter. That's the first great consideration in this affair; no man is justified in the least sense of justification, that is, when it means nothing but the pardon of sins, but when his sin is mortified and destroyed.

2. No man is actually justified, but he that is in some measure sanctified. For the understanding and clearing of which Proposition we must know, that justification when it is attributed to any cause, does not alwayes signifie justification actual. Thus when it is said in Scripture, *We are justified by the death of Christ*, it is but the same thing as to say, *Christ dyed for us*; and he rose again for us too, that we might indeed be justified in due time, and by just measures and dispositions; *he dyed for our sins, and rose again for our justification*; that is, by his death

death and Resurrection he hath obtained this power, and effected this mercy, that if we believe him and obey, we shall be justified and made capable of all the blessings of the Kingdom. But that this is no more but a capacity of pardon, of grace and of salvation, appears not only by Gods requiring Obedience as a condition on our parts; but by his expressely attributing this mercy to us at such times and in such circumstances, in which it is certain and evident that we could not actually be justified. For so saith the Scripture; *We when we were enemies, were reconciled to God by the death of his Son; and while we were yet sinners, Christ died for us; that is, then was our Justification wrought on Gods part, that is, then he intended this mercy to us, then he resolved to shew us favour, to give us Promises, and Laws, and Conditions, and hopes, and an infallible Oeconomy of Salvation; and when faith layes hold on this Grace, and this Justification, then we are to do the other part of it; that is, as God made it potential by the death and resurrection of Christ, so we laying hold on these things by Faith, and working the Righteousness of Faith, that is, performing what is required on our parts, we,*

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Rom. 5. v. 8.

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Rom. 8. 28.

Rom. 4. 25.

I say, make it actual ; and for this very reason it is that the Apostle puts more *Emphasis* upon the Resurrection of Christ than upon his Death. *Who is he that condemneth ? It is Christ that died, yea rather, that is risen again.* And *Christ was both delivered for our sins, and is risen again for our justification ;* implying to us, that as it is in the principal, so it is in the correspondent ; our sins indeed are potentially pardoned, when they are mark'd out for death and crucifixion ; when by resolving and fighting against sin we dy to sin daily, and are so made conformable to his death ; but we must partake of Christs Resurrection before this Justification can be actual ; when we are *dead to sin, and are risen again unto righteousness*, then as we are *partakers of his Death*, so we shall be *partakers of his Resurrection* (saith S. Paul ) that is, then we are truly, effectually, and indeed justified. Till than we are not.

Ecclus. 31.

*He that loveth Gold shall not be justified*, saith the wise *Benfirach* ; he that is covetous, let his faith be what it will, shall not be accounted righteous before God, because he is not so in himself, and he is not so in Christ, for he is not in Christ at all ; he hath no righteousness in himself, and he hath none in Christ ;  
for

for if we be in Christ, or if Christ be in us, <sup>Rom. 8. 10.</sup> the body is dead by reason of sin, and the Spirit is life because of righteousness. For this is the τὸ πιστὸν, that faithful thing, that is, the faithfulness is manifested; the *Emun*, from whence comes *Emunah*, which is the Hebrew word for Faith; from whence *Amen* is deriv'd. *Fiat quod dictum est hinc inde; hoc fidum est*, when God and we both say *Amen* to our promises and undertakings. <sup>Plaut. Capitu.</sup> *Fac fidelis sis* *fideli*, *cave fidem fluxam geras*; said he in the Comedy, God is faithful, be thou so too; for if thou failest him, thy faith hath failed thee. *Fides sumitur pro eo quod est inter utrunque placitum*, sayes one; and then it is true which the Prophet and the Apostle said; the just shall live by faith, in both senses: *ex fide mea vivet, ex fide sua*; we live by Gods Faith, and by our own; by his Fidelity, and by ours. When the righteousness of God becomes your righteousness, and exceeds the righteousness of the Scribes and Pharisees, when the righteousness of the Law is fulfilled in us, by walking not after the flesh but after the Spirit; then we are justified by Gods truth and by ours, by his Grace, and our Obedience. So that now we see that Justification and Sanctification cannot be

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distinguished, but as words of Art signifying the various steps of progression in the same course; they may be distinguished in notion and speculation; but never when they are to pass on to material events: for no man is justified but he that is also sanctified. They are the express words of *S. Paul*, *Whom he did foreknow, them he did predestinate to be conformed to the image of his Son*, to be like to Christ; and then it follows, *Whom he hath predestinated, so predestinated, them he hath also called, and whom he hath called, them he hath also justified*; and then it follows, *Whom he hath justified, them he hath also glorified*. So that no man is justified, that is, so as to signify Salvation, but Sanctification must be precedent to it; and that was my second consideration *ἐπεὶ ἐδείξατο*, that which I was to prove.

3. I pray consider; that he that does not believe the promises of the Gospel, cannot pretend to Faith in Christ; but the promises are all made to us upon the conditions of Obedience; And he that does not believe them as Christ made them, believes them not at all. *In well doing commit your selves to God as unto a faithful Creator*; there is no committing our selves to God without well-doing;

doing; For God will render to every man according to his deeds; to them that obey unrighteousness, indignation and wrath; but to them who by patient continuance in well-doing seek for glory, and honour, and immortality, to them eternal life. So that if faith apprehends any other promises, it is illusion, and not faith. God gave us none such, Christ purchased none such for us; search the Bible over and you shall find none such. But if faith layes hold on these promises that are, and as they are, then it becomes an Article of our faith, that without obedience, and a sincere endeavour to keep Gods Commandments, no man living can be justified. And therefore let us take heed when we magnifie the free Grace of God, we do not exclude the conditions which this free Grace hath set upon us. Christ freely died for us; God pardons us freely in our first access to him; we could never deserve pardon, because when we need pardon we are enemies, and have no good thing in us; and he freely gives us of his Spirit, and freely he enables us to obey him; and for our little imperfect services he freely and bountifully will give us eternal life; here is free Grace all the way, and he overvalues his pitiful services, who

thinks that he deserves Heaven by them; and that if he does his duty tolerably, eternal life is not a free gift to him, but a deserved reward.

*Consciens est animus meus, experientia testis,  
Mystica quæ retuli dogmata vera scio.  
Non tamen idcirco scio me fore glorificandum,  
Spes mea crux Christi, gratia, non opera.*

It was the meditation of the wise Chancellor of *Paris*. I know that without a good life, and the fruits of repentance, a sinner cannot be justified; and therefore I must live well, or I must dy for ever. But if I do live holily, I do not think that I deserve Heaven, it is the cross of Christ that procures me grace; it is the Spirit of Christ that gives me grace; it is the mercy and the free gift of Christ that brings me unto Glory. But yet he that shall exclude the works of faith from the Justification of a sinner by the blood of Christ, may as well exclude faith it self; for faith it self is one of the works of God: it is a good work; so said Christ to them that asked him. [*What shall we do to work the works of God? Jesus said, This is the work of God, that ye believe on him whom he hath sent.*] Faith

John 6. 28.  
29.



is not only the Foundation of good works, but it self is a good work; it is not only the cause of obedience, but a part of it; it is not only as the Son of *Sirach* calls it, *initium adhaerendi Deo*, a beginning of cleaving unto God; but it carries us on to the perfection of it. Christ is the Author and finisher of our Faith, and when Faith is finished, a good life is made perfect in our kind. Let no man therefore expect events for which he hath no promise, nor call for Gods fidelity without his own faithfulness, nor snatch at a promise without performing the condition; nor think faith to be a hand to apprehend Christ, and to do nothing else; for that will but deceive us, and turn Religion into words, and holiness into hypocrisy, and the promises of God into a snare, and the truth of God into a ly. For when God made a Covenant of faith, he made also the *νόμος πίστεως*, the law of Faith, and when he admitted us to a Covenant of more mercy than was in the Covenant of works, or of the law, he did not admit us to a Covenant of idleness, and incurious walking in a State of disobedience, but the mercy of God leadeth us to repentance, and when he gives us better promises, he intends we should pay him.

him a better obedience: when he forgives us what is past, he intends we should sin no more: when he offers us his graces, he would have us to make use of them; when he causes us to distrust our selves, his meaning is we should rely upon him; when he enables us to do what he commands us, he commands us to do all that we can. And therefore this Covenant of Faith and mercy is also a Covenant of holiness, and the grace that pardons us does also purifie us; for so saith the Apostle, *He that hath this hope purifies himself even as God is pure.* And when we are so, then we are justified indeed; this is the νόμος πίστεως, the law of Faith; and by works in this sense, that is, by the works of Faith, by Faith working by love, and producing fruits worthy of amendment of life, we are justified before God. And so I have done with the affirmative Proposition of my Text; you see that a man is justified by works.

But there is more in it then this matter yet amounts to. For *S. James* does not say, we are justified by works, and are not justified by Faith; that had been irreconcilable with *S. Paul*; but we are so justified by works, that it is not by Faith alone; it is  
Faith

Faith and works together : that is, it is by the *ὕπακοή πίστεως* by the obedience of Faith, by the works of Faith, by the law of Faith ; by righteousness Evangelical, by the conditions of the Gospel and the measures of Christ. I have many things to say in this particular ; but because I have but a little time left to say them in, I will sum it all up in this Proposition, That in the question of justification and salvation, Faith and good works are no part of a distinction, but members of one intire body. Faith and good works together work the righteousness of God. That is, that I may speak plainly, justifying faith contains in it obedience : and if this be made good, then the two Apostles are reconciled to each other, and both of them to the necessity, the indispensable necessity of a good life.

Now that justifying and saving Faith must be defined by something more than an act of understanding, appears not only in this, that *S. Peter* reckons Faith as distinctly from knowledge, as he does from patience, or strength or brotherly kindness ; saying [ *Add* <sup>2 Pet. 1. 5.</sup> *to your faith vertue, to vertue knowledge* ] but in this also ; because an error in life, and whatsoever is against holiness, is against faith.

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And therefore *S. Paul* reckons the lawless and the disobedient, murders of Parents, man-stealing and such things to be against sound doctrines, for the doctrine of Faith is called *ἡ κατ' εἰσέθειαν διδασκαλία*, the doctrine that is according to godliness. And when  
 2 Thes. 3. 2. *S. Paul* prays against ungodly men, he adds this reason, *ὅτι πάντων ἡ πείσις* for all men have not Faith: meaning that wicked men are Infidels and Unbelievers, and particu-  
 1 Tim. 5. 8. larly he affirms of him *that does not provide for his own, that he hath denied the Faith*. Now from hence it follows that faith is godliness, because all wickedness is infidelity, it is an Apostacy from the Faith. *Ille erit, ille nocens qui me tibi fecerat hostem*; he that sins against God, he is the enemy to the Faith of Jesus Christ; and therefore we deceive our selves if we place faith in the understanding only; it is not that, and it does not dwell there, but *ἐν καθαρῷ συνειδήσει*, faith the Apostle, the Mystery of Faith is kept nowhere, it dwells nowhere but in a pure conscience.

For I consider that since all moral habits are best defined by their operations, we can best understand what faith is by seeing what it does. To this purpose hear *S. Paul*, By  
*faith*

*faith* Abel offered up to God a more excellent Sacrifice than Cain. By *faith* Noah made an Ark. By *faith* Abraham left his Country and offered up his Son. By *faith* Moses chose to suffer affliction, and accounted the reproach of Christ greater than all the riches of Ægypt. In short; the children of God by *faith* subdued Kingdoms, and wrought righteousness: To work righteousness is as much the duty and work of *faith* as believing is. So that now we may quickly make an end of this great inquiry, whether a man is justified by *Faith*, or by works, for he is so by both; if you take it alone, *faith* does not justify, but take it in the aggregate sense as it is used in the question of Justification by *S. Paul*, and then *faith* does not only justify, but it sanctifies too, and then you need to inquire no further; obedience is a part of the definition of *faith*, as much as it is of Charity. This is love, *saith S. John*, that we keep his Commandments. And the very same is affirmed of *Faith* too by *Bensirach*, He that believeth the Lord will keep his Commandments. Heb. 11. Eccles. 32. 24.

I have now don with all the Propositions expressed and implied in the Text; give me leave to make some practical Considerations, and so I shall dismiss you from this Attention.

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Panar. lib. 1.  
edit. Basil. p.  
8, l. 46.

The rise I take from the words of *S. Epiphanius* speaking in praise of the Apostolical and purest Ages of the Church. There was at first no distinction of Sects and Opinions in the Church: she knew no difference of men, but good and bad; there was no separation made, but what was made by piety or impiety, or (sayes he) which is all one, by fidelity and infidelity. *πιστις μὴ ἐπίχρσα τῷ χριστιανισμῷ εἰκόνα· ἀπιστία δὲ ἐπίχρσα ἀσεβείας τὸν χριστιανισμὸν καὶ πλεονομίας.* For Faith hath in it the Image of godliness engraven, and infidelity hath the character of wickedness and prevarication. A man was not then esteemed a Saint for disobeying his Bishop or an Apostle, nor for misunderstanding the hard sayings of *S. Paul* about predestination: to kick against the laudable customs of the Church was not then accounted a note of the godly party: and to despise Government was but an ill mark, and weak indication of being a good Christian. The Kingdom of God did not then consist in words, but in power, the power of godliness; though now we are fallen into another method: we have turned all Religion into Faith, and our Faith is nothing but the productions of interest or disputing; it is  
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adhering to a party, and a wrangling against all the world beside; and when it is asked of what Religion he is of, we understand the meaning to be, what faction does he follow; what are the articles of his Sect, not what is the manner of his life; and if men be zealous for their party and that interest, then they are precious men, though otherwise they be Covetous as the grave, factious as *Dathan*, Schismatical as *Corab*, or proud as the falling Angels. Alas! these things will but deceive us; the faith of a Christian cannot consist in strifes about words, and perverse disputings of men. These things the Apostle calls *prophane and* <sup>2 Tim. 2. 16.</sup> *vain Babblings*; and mark what he sayes of them, these things will encrease *ἐπὶ πλεονάζουσας πλεονάζουσας*. They are in themselves ungodliness and will produce more; they will encrease unto more ungodliness. But the faith of a Christian had other measures: that was faith then which made men faithful to their vows in Baptism. The faith of a Christian was the best security in contracts, and a Christians word was as good as his bond, because he was faithful that promised, and a Christian would rather dy then break his word; and was alwayes

true to his trust ; he was faithful to his Friend, and loved as *Jonathan* did *David*. This was the Christian Faith then : their religion was to hurt no man, and to do good to every man, and so it ought to be. True Religion is to visit the Fatherless and Widow, and to keep our selves unspotted of the World. That's a good religion, that's pure and undefiled : so *S. James*, and *S. Chrysostom* defines *εὐσεβειαν*, true religion to be *πιστις καθαρά ἐν ὁρθῷ βίῳ*, a pure faith and a godly life, for they make up the whole mystery of godliness ; and no man could then pretend to Faith, but he that did do valiantly, and suffer patiently, and resist the Devil, and overcome the world. These things are as properly the actions of Faith, as alms is of Charity, and therefore they must enter into the moral definition of it. And this was truly understood by *Salvian*, that wise and godly Priest of *Massilia* ; what is Faith, and what is believing (saith he) *hominem fideliter Christo credere est fideliter Deo esse, h. e. fideliter Dei mandata servare.* That man does faithfully believe in Christ who is faithful unto God, who faithfully keeps Gods commandments : and therefore let us measure our Faith here by our faithfulness to God, and

and by our diligence to do our Masters Commandments; For *Christianorum omnis religio sine scelere & macula vivere*, said *Laet.* Instit. l. 5. c. 9.  
*antius.* The whole religion of a Christian is to live unblameably; that is, in all holiness and purity of conversation.

2. When our faith is spoken of as the great instrument of justification and salvation, take *Abraham's* faith as your best pattern, and that will end the dispute, because that he was justified by Faith when his faith was mighty in effect; when he trusted in God, when he believed the promises, when he expected a resurrection of the dead, when he was strong in Faith, when he gave glory to God, when against hope he believed in hope, and when all this past into an act of a most glorious obedience, even denying his greatest desires, contradicting his most passionate affections, offering to God the best thing he had, and exposing to death his beloved *Isaac*, his laughters, all his joy at the command of God. By this faith he was justified, saith *S. Paul*, *by these works he was justified*, saith *S. James*; that is, by this faith working this obedience. And then all the difficulty is over; only remember this, your faith is weak and will do but little for you, .

Mark. 11. 24.

you, if it be not stronger then all your secular desires and all your peevish angers. Thus we find in the holy Gospels, this conjunction declared necessary, *Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.* Here is as glorious an event promised to Faith as can be expressed, Faith shall obtain any thing of God. True ; but it is not Faith alone ; but faith in prayer ; faith praying, not faith simply believing. So S. James ; *the prayer of Faith shall save the sick*, but adds, it must be the effectual fervent prayer of a righteous man, so that faith shall prevail ; but there must be prayer in faith, and fervour in prayer, and devotion in fervour, and righteousness in devotion, and then impute the effect to faith if you please, provided that it be declared ; that effect cannot be wrought by Faith unless it be so qualified. But Christ adds one thing more. *When ye stand praying, forgive, but if ye will not forgive, neither will your Father forgive you.* So that it will be to no purpose to say a man is justified by faith, unless you mingle charity with it : for without the charity of forgiveness, there can be no pardon ; and then justification is but a word, when it effects nothing.

3. Let



3. Let every one take heed that by an importune adhering to and relying upon a mistaken Faith, he do not really make a shipwrack of a right Faith. *Hymeneus & Alexander* lost their faith by putting away a good conscience, and what matter is it, of what religion or faith a man be of, if he be a Villain and a cheat, a man of no truth, and of no trust, a lover of the World, and not a lover of God. But I pray consider, can any man have faith that denies God? That's not possible: and cannot a man as well deny God by an evil action, as by an heretical Proposition? Cannot a man deny God by works as much as by words? Hear what the Apostle sayes, *They profess that* TIT. I. 16. *they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate.* Disobedience is a denying God. *Nolumus hunc regnare*, is as plain a renouncing of Christ, as *nolumus huic credere*. It is to no purpose to say we believe in Christ and have faith, unless Christ reign in our hearts by faith.

4. From these premises we may see but too evidently, that though a great part of mankind pretend to be saved by Faith, yet they know not what it is, or else wilfully mistake it,

it, and place their hopes upon sand, or the more unstable water. Believing is the least thing in a justifying faith. For faith is a conjugation of many Ingredients; and faith is a Covenant, and faith is a law, and faith is obedience, and faith is a work, and indeed it is a sincere cleaving to and closing with the terms of the Gospel in every instance, in every particular. Alas! the niceties of a spruce understanding, and the curious nothings of useless speculation, and all the opinions of men that make the divisions of heart, and do nothing else, cannot bring us one drop of comfort in the day of tribulation; and therefore are no parts of the strength of faith. Nay, when a man begins truly to fear God, and is in the Agonies of mortification, all these new-nothings and curiosities will ly neglected by, as baubles do by children when they are deadly sick. But that only is faith that makes us to love God, to do his will, to suffer his impositions, to trust his promises, to see through a cloud, to overcome the World, to resist the Devil, to stand in the day of tryal, and to be comforted in all our sorrows. "This is that precious faith  
 "so mainly necessary to be insisted on, that  
 "by it we may be Sons of the free woman,  
 "liberi

*"liberi à vitiis ac ritibus,* that the true *Isaac*  
 "may be in us, which is Christ according  
 "to the Spirit, the wisdom and power of  
 "God, a Divine vigour and life, whereby  
 "we are enabled with joy and cheerfulness  
 "to walk in the way of God. By this you  
 may try your faith, if you please, and make  
 an end of this question. Do you believe in  
 the Lord Jesus, yea or no? God forbid else,  
 but if your Faith be good it will abide the  
 trial. There are but three things that make  
 the integrity of Christian faith, believing  
 the words of God, confidence in his good-  
 ness, and keeping his commandments.

For the first, it is evident that every man  
 pretends to it; if he calls himself Christian,  
 he believes all that is in the Canon of the  
 Scriptures, and if he did not, he were indeed  
 no Christian. But now consider, what think  
 we of this Proposition? *All shall be damned* 2 Thes. 2. 12:  
*who believe not the truth, but have pleasure in*  
*unrighteousness.* Does not every man believe  
 this? Is it possible they can believe there is  
 any such thing as unrighteousness in the  
 World, or any such thing as damnation;  
 and yet commit that which the Scriptures  
 call unrighteousness, and which all laws, and  
 all good men say is so? Consider how many

unrighteous men there are in the world, and yet how few of them think they shall be damned. I know not how it comes to pass; but men go upon strange principles, and they have made Christianity to be a very odd Institution, if it had not better measures than they are pleased to afford it. There are two great roots of all evil, Covetousness and Pride; and they have infected the greatest parts of mankind, and yet no man thinks himself to be either covetous or proud. And therefore whatever you discourse against these sins, it never hits any man, but like *Jonathans* arrows to *David*, they fall short, or they fly beyond. *Salvian* complained of it in his time. *Hoc ad crimina nostra addimus, ut cum in omnibus rei simus, etiam bonos nos, & sanctos esse credamus.* This we add unto our crimes, we are the vilest persons in the world, and yet we think our selves to be good people, and when we dy make no question but we shall go to Heaven. There is no cause of this, but because we have not so much Faith as believing comes to, and yet most men will pretend not only to believe, but to love Christ all this while. And how do they prove this? Truly they hate the memory of *Judas*, and curse the Jews that crucified Christ, and think

think *Pilate* a very miserable man, and that all the *Turks* are damned, and to be called *Cajaphas* is a word of reproach; and indeed there are many that do not much more for Christ than this comes to; things to as little purpose, and of as little signification. But so the Jews did hate the memory of *Corah* as we do of *Caiphas*, and they builded the Sepulchres of the Prophets, and we also are angry at them that killed the Apostles and the Martyrs. But in the meantime we neither love Christ nor his Saints; for we neither obey him, nor imitate them. And yet we should think our selves highly injured, if one should call us Infidels and haters of Christ. But I pray consider; what is hating of any man, but designing and doing him all the injury and spite we can? Does not he hate Christ that dishonours him, that makes Christs members the members of an harlot? That doth not feed & clothe these members? If the Jews did hate Christ when they crucified him, then so does a Christian too when he crucifies him again. Let us not deceive our selves; a Christian may be damned as well as a Turk; and Christians may with as much malice crucifie Christ as the Jews did. And so does every man that sins wilfully; he



spills the blood of Christ, making it to be spent in vain. *He that hateth you, hateth me, he that receives you, receives me,* said Christ to his Apostles. I wish the world had so much faith as to believe that; and by this try whether we love Christ, and believe in him or no, I shall for the tryal of our Faith ask one easy question. Do we believe that the story of *David* and *Jonathan* is true? Have we so much faith as to think it possible that two Rivals of a Crown should love so dearly? Can any man believe this, and not be infinitely ashamed to see Christians (almost all Christians) to be irreconcilably angry, and ready to pull their brothers heart out, when he offers to take our Land or money from us? Why do almost all men that go to law for right hate one anothers persons? Why cannot men with patience hear their titles questioned? But if Christianity be so excellent a Religion, why are so very many Christians so very wicked? Certainly they do not so much as believe the propositions and principles of their own Religion. For the body of Christians is so universally wicked, that it would be a greater change to see Christians generally live according to their profession, than it was at first from infidelity to

to see them to turn Believers. The conversion from Christian to Christian, from Christian in title to Christian in sincerity, would be a greater miracle then it was when they were converted from Heathen and Jew to Christian. What is the matter? Is not *repentance from dead works* reckoned by S. Paul in the 6. *Hebr.* as one of the fundamental points of Christian Religion? Is it not a piece of our Catechism, the first thing we are taught, and is it not the last thing that we practise? We had better be without Baptism than without repentance, and yet both are necessary; and therefore if we were not without faith, we should be without neither. Is not Repentance a forsaking all sin, and an intire returning unto God? Who can deny this? And is it not plainly said in Scripture; *Unless ye repent ye shall all perish?* But shew me the man that believes these things heartily: that is, shew me a true penitent, he only believes the doctrines of repentance.

If I had time I should examine your faith by your confidence in God, and by your obedience. But if we fall in the meer believing, it is not likely we should do better in the other. But because all the promises of God are conditional, and there can be no  
con-

confidence in the particular without a promise or revelation, it is not possible that any man that does not live well should reasonably put his trust in God. To live a wicked life, and then to be confident that in the day of our death God will give us pardon, is not faith but a direct want of faith. If we did believe the promises upon their proper conditions, or believe that Gods commandments were righteous and true, or that the threatenings were as really intended as they are terribly spoken, we should not dare to live at the rate we do: But *wicked men have not faith*, saith S. Paul, and then the wonder ceases.

But there are such palpable contradictions between mens practices and the fundamentals of our faith, that it was a material consideration of our Blessed Saviour, *When the Son of man comes shall he find faith upon the earth?* Meaning it should be very hard and scant: *every man shall boast of his own goodness; sed virum fidelem*, (saith Solomon) *but a faithful man who can find?* Some men are very good when they are afflicted.

*Hanc sibi virtutem fracta facit uncus ansa,  
Et tristis nullo qui tepet igne focus;*

*Et*

*Et teges & cimex, & nudi sponda grabati,  
Fit brevis atque eadem nocte dieque toga.*

When the gown of the day is the mantle of the night, and cannot at the same time cover the head, and make the feet warm; when they have but one broken dish and no spoon, then they are humble and modest; then they can suffer an injury, and bear contempt: but give them riches and they grow insolent; fear and pusillanimity did their first work, and an opportunity to sin undoes it all. *Bonum militem perdidisti, Imperatorem pessimum creâsti,* said *Galba*, you have spoiled a good Trooper when you made me a bad Commander. Others can never serve God, but when they are prosperous: if they lose their fortune they lose their Faith, and quit their Charity. *Non rata fides ubi jam melior fortuna ruit.* If they become poor, they become liars and deceivers of their trust, envious and greedy, restless and uncharitable; that is, one way or other they shew that they love the world, and by all the faith they pretend to cannot overcome it.

Cast up therefore your reckonings impartially; See what is, what will be required at your hands. Do not think you can be justified by faith, unless your faith be greater than  
all

all your passions; you have not the learning, not so much as the common notices of faith, unless you can tell when you are covetous, and reprove your self when you are proud; but he that is so, and knows it not (and that is the case of most men) hath no faith, and neither knows God, nor knows himself.

To conclude. He that hath true justifying faith, believes the power of God to be above the powers of nature; the goodness of God above the merit and disposition of our persons, the bounty of God above the excellency of our works, the truth of God above the contradiction of our weak arguings and fears, the love of God above our cold experience and ineffectual reason, and the necessities of doing good works above the faint excuses and ignorant pretences of disputing sinners. But want of faith makes us so generally wicked as we are, so often running to despair; so often baffled in our resolutions of a good life. But he whose faith makes him more than Conqueror over these difficulties, to him *Isaac* shall be born even in his old age; the life of God shall be perfectly wrought in him, and by this faith so operative, so strong, so lasting, so obedient, he shall be justified, and he shall be saved.

THE END.



